



JOSHUA MARSDEN,

Missionary to New South

New Brunswick and the Somers Islands.

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THE NARRATIVE

OF A

MISSION

TO

NOVA SCOTIA, NEW BRUNSWICK, AND THE SOMERS ISLANDS,

WITH A

Tour to Lake Ontario.

TO WHICH IS ADDED,

THE MISSION, AN ORIGINAL POEM,

WITH COPIOUS NOTES.

ALSO,

A BRIEF ACCOUNT OF MISSIONARY SOCIETIES,

And much interesting Information on Missions in general.

By JOSHUA MARSDEN,

LATE MISSIONARY TO NOVA SCOTIA, NEW BRUNSWICK, AND THE BERMUDAS.

O send out thy light and thy truth. PSALM xliii. 3.

O let thy word prevail, to take away
The sting of human nature. Spread the law
As it is written in thy holy book,
Throughout all lands. Let every nation hear
The high behest, and every heart obey.

WORDSWORTH.

PLYMOUTH-DOCK :

Printed and sold by J. Johns, 53, St. Aubyn-Street; sold also by Thomas Kaye,
42, Castle-Street, Liverpool; Baynes, Paternoster-Row; Williams
and Son, Stationer's Court; Burton and Briggs, 156,
Leadenhall-Street; Booth, Duke-Street, Man-
chester-Square; Blanchard, City-
Road, LONDON;

And at all the Methodist Preaching Houses in Town and Country.

1816.

THE NARRATIVE

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PREFACE.

THE Narrative of a Mission should possess peculiar claims to public notice; it should be entertaining as a book of travels, and instructive as a natural history. It is supposed to combine some of the excellencies of both these kinds of writing, together with subjects of a much higher order; even the prosperity of the ineffable Redeemer's kingdom in Heathen lands, and the diffusion of truth, righteousness and felicity amongst the most forlorn and miserable portion of the human family. A Christian Missionary is supposed to hazard his life by associating with Savages and Pagans; whose language he has to learn, and to whose manners he must, in some degree conform, that he may preach more effectually the unsearchable riches of Christ: such were Elliot, Brainard, Vanderkemp and Kircherer; such also were many of the Moravian Missionaries, both in North America, and likewise in Greenland; and this is, in truth, the noblest and most arduous career of Missionary zeal.

A second class of Missions are those established among nations partly civilized, but still Pagan, whose language must be learned, and whose Idolatrous practices the Missionary will expose, though at no eminent risk of either persecution or life. On such a Mission, all the comforts, and even the luxuries of civilized states may be obtained, and the preacher may be esteemed and venerated both by the Natives and others. Such is a Mission to

the East Indies, or Ceylon. A third kind of Missions, and much inferior to these, is when a labourer is sent to a friendly colony or distant part of the Empire, which gave him birth, to instruct in the doctrines of salvation a race of men, deplorably ignorant and cruelly degraded, but who, nevertheless, possess considerable docility, have some knowledge of the language of their teacher; and who having no previous religion of any kind, and being withal the abjects, and least esteemed in society, require only zeal and diligence to bring them to the knowledge of divine truth. Such a state of things answers to a West India Mission.

A still inferior order of Missions is as follows: when a preacher is sent to a friendly colony, among those of his own nation and colour, and language, whose affairs having called them to a distant climate, still require the word of life and teachers from the parent country. A ministry of this kind has few things to elevate it to the dignity of a Mission, besides a sea voyage, a change of climate, and a few supernumerary hardships and privations; such as poor accommodations, difficult and often dangerous travelling, absence of many literary and ministerial comforts, together with such a separation from his brethren and the Christian world, as often renders him like a partridge upon the mountains, or a sparrow upon the house top. Such is a Mission to Nova Scotia, Canada, Newfoundland, and many other places, in which the most essential features of an arduous and genuine Mission are not known; there is no strange language to learn---no fabric of Idolatry and Pa-

ganism to demolish—no exposure of life among treacherous Barbarians—no relinquishment of civilized manners, in order to symbolize with savages. Things flow in much the same course as a regular itinerancy at home, with the exceptions which have been mentioned above. Of the two last kinds, were the Missions on which the writer of this Narrative was employed, first in Nova Scotia, secondly in New Brunswick, and thirdly in the Bermudas, he would have been ashamed to call himself a Missionary, and the following pages the Narrative of a Mission, had he not sent his work to press before he read either “Crantz’s History of Greenland, Loskiel’s Account of the Brethren’s Mission in North America, or Brown’s History of the Propagation of Christianity;” if he thought himself a giant before, he now deems himself a mere dwarf in Missionary stature, and his book rather the History of a fourteen years’ Absence in a foreign land, than the Narrative of a Mission. He has, however, endeavoured to make some atonement for this assumption, by interweaving much information on the subject of Missions in general, so that he hopes his work may claim, (if not the high rank above mentioned) at least, the praise of a useful manual of Missionary information. He has derived assistance from several books upon the subject, particularly from the Missionary Register, which, as a medium or channel of Mission information, has no rival in the British Empire. From Brown’s History, he has obtained several excellent hints; and from a compilation, justly entitled “The Spirit of British Missions;” the writer of which deserves much

credit for his selection. Brown's work, though exceedingly defective in its information on Methodist Missions, is nevertheless a most excellent and useful compilation, and entitles the benevolent and ingenious compiler to the gratitude of the Christian world. From Melville Horn's Letters, I have extracted several pertinent remarks; and the "History of the West Indies," by Doctor Coke, has furnished me with some assistance.

The poem on Missions, annexed to my work, does not pretend to be the production of a poet, but a lover of poetry. The author put into verse merely what was suggested to his own mind, from reading, experience, and observation upon the subject: hence, however deficient in poetry, it is a faithful and true picture of a Mission, and if poets succeed better in fiction than in truth, this may, at least, in part, account for its want of poetical merit.

The accounts of the several Missionary establishments, are extracted from the latest reports, and are, he believes, pretty correct. The tables are new, and comprise much useful information. The table on Methodist Missions he has honoured with a copper-plate, as a token of his high opinion of what has and may yet be done by his brethren in this line, for he finds by a comparison with others, that the body of which he has the happiness of being a member, has been behind none in this career of benevolence and truth; and he has heard it observed by persons not very friendly to this cause, when attempts to do good by others, have failed, "why don't you get a Methodist preacher, he will succeed." Perhaps this may be

considered as giving too much honour to the creature, but facts have justified the assumption, for there is a peculiar character in Methodist Missions, which, by the blessing of God, can hardly fail of success: activity, simplicity, and zeal, are the vehicles through which the purest truths are conveyed. These are simply that man is a fallen, miserable creature, and that Jesus Christ came into the world to save sinners, which blessed facts are pressed home and insisted upon, till the Holy Spirit write them upon the heart and bring the miserable sinner to repentance and faith in the atoning blood of Christ. The economy of a christian society, and an affectionate display of pastoral tenderness and care, bring forward the tender plants, till, as trees of righteousness, they bear fruit to God's glory.

Without losing the character of a minister by mixing with his duty some portion of secular affairs, the Methodist Missionary assimilates himself to his converts, by visiting in their families, eating at their tables, and sleeping in their cottages; he is familiar as a brother, compassionate as a pastor, but authoratative and vehement as a preacher: he has neither the stiffness of learning, the pride of office, nor the haughtiness of a man of fortune; his Mission forms his business, and he attends to it as his proper work. Civilization is good, but his grand object is to make men Christians: his work, it is true, does not show so much upon earth, because he rarely keeps a journal, his time being spent in preaching, praying, and visiting from house to house; and hence, though he may write a solitary letter now and

then, he does not keep that minute account of facts which might be both profitable and interesting; he can, however, say, What my more gifted brother has written, I will, by the grace of God, perform; this activity of our Missionaries may account for society having less minute and detailed accounts of our excellent and prosperous Missions than almost any other people, for while others have let the light of their noble institutions shine with an extensive splendour, our's, till of late, has been, like Gideon's lamp, concealed in a pitcher; we have not given them that just portion of celebrity which is necessary to insure their support, and to place them in their proper rank and light; hence, although the Methodist connexion has sent out nearly two hundred Missionaries to foreign parts, we have no regular and condensed history of the Missions, save what is found in a few solitary letters, and nine or ten annual reports; this is all the information they have given to the world of that vast and extensive work, which for these forty years past they have been silently carrying forward in foreign lands.

The London Missionary society abounds in documents; the Moravians have minute and interesting histories of their Missions; the Baptists both astonish and edify the world with the just and yet splendid accounts of their translations and success; the Church Missionary society is gathering up even the crumbs and fragments of their Missions, to form an entertainment for the public. But, till lately, many people never knew that such a thing as a flourishing Methodist Mission existed, so much were we cast into shades for

want of a just and dignified exposition of our affairs. That angel of benevolence, Doctor Coke, was for a time the only oracle of Missionary information, and to him was in a great measure confided the management of this vast concern; but now he is no more, the writer of these lines earnestly wishes that some of his brethren, whose talents and information are competent to the subject, would favour the world and the society with a just and comprehensive history of the Methodist Missions, in their rise, progress, economy, success, and present state; such a work would meet with both a rapid sale and extensive reading, it might contain a short and pleasing obituary, of those who have died abroad, memoranda of persecutions, patronage, Providential opening, &c. and by detailing the best means necessary to prosecute and establish Missions, might greatly assist the young Missionary in his noble career; who at present is furnished with little more than a few Reports, the Minutes of Conference, and forty or fifty volumes of Divinity, which, though good in themselves, have no direct bearing upon his main work; I reason from facts, and not from theories; when I first went to Nova Scotia, I had not a single line or tract upon the nature of Missions, for even the Reports were not then in being; and the first thing I met upon the subject was a little shilling edition, printed in America, of Melville Horn's Letters; I put this into my pocket, till I had time to read it, and riding over an inundated marsh, lost it in the water; when the flood subsided, a settler found my book, and spread it carefully before his fire to dry: the next year passing the same way,

I called by accident at his cottage, where I found my lost treasure, which I read with avidity, profit, and delight; and though it is fifteen years this spring since the circumstance occurred, and I have travelled during that period more than twenty thousand miles by sea and land, yet I have preserved the little foundling ever since: hence, I am confident, that if such a work as "Crantz's Mission to Greenland, Loskiel's Book, or Brown's Propagation of Christianity," had been put into my hand, both my mind and my Mission would have been the better for them. But, to conclude, it may be objected to the following Narrative that it is not well written;—that this is the case I will readily grant;—a good writing implies a good writer—a character which the subject of the following pages does not assume; and for which he has had few opportunities of qualifying himself, as he went to sea when a boy, and did not return till about four years before Providence mysteriously opened his way to go as a Missionary to a foreign land, where active and laborious travelling and preaching allowed him but few opportunities of improvement. The above reason will account for its destitution of natural history, botany, and many other scientific subjects, which might have pleasingly and profitably adorned its pages. He has written, however, with a warm heart towards the cause of Missions—an interest, which to promote, he has devoted fourteen of the best years of his life; and did God give him strength, it is the first wish of his heart to be still employed in this noble and Apostolic career: hence, had he arrived in England before his lamented and disa-

terested friend, Doctor Coke, sailed for the Indies, it was his intention to have accompanied that holy and laborious patron of Missions to the islands of the East, according to an intimation he had given the Doctor in his last letter to him.

I must now bespeak the reader's candour to the faults of my work: "what I have written I have written;" and yet I disclaim any thing like severity: the office of a dictator I do not assume, for though I have occasionally mentioned some things capable of improvement in our own system, which, with all its faults, is a happy result of human wisdom and prudence; yet I did not believe that any of my brethren would assume that it was perfect, and having been nearly fifteen years in foreign parts, I must be a mere dolt not to have gained some little experience in subjects of this nature. To the candour of the Christian public, and the care of Divine Providence, I commit the following pages; if they are not useful, I shall, at least, feel thankful that I have done no harm. If they tend, in any degree, to promote the good cause of Missions, I shall esteem my labours amply rewarded. My wish and desire is, that all nations should serve the true God—all men love each other—and that the Gospel may have free course and be glorified, until the earth be full of the knowledge of the Lord, as the waters cover the sea.

JOSHUA MARSDEN.

TRAFALGAR-PLACE, Stoke, near
Plymouth-Dock, March, 1818.

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PRELIMINARY REMARKS.

THERE never was an age so happy as the present ; it is certainly the threshold of that blessed state of things, when "the wolf shall dwell with the lamb ; and the leopard shall lie down with the kid ; and the calf and the young lion and the fatling together ; when instead of the thorn, shall come up the fir tree ; and instead of the briars shall come up the myrtle tree ; and the parched ground shall become a pool ; and the thirsty land springs of water : until the Spirit be poured from on high, and the wilderness be a fruitful field ; and the fruitful field be counted for a forest : and the earth be full of the knowledge of the Lord, as the waters cover the sea." Good men of all descriptions are losing in their general desire to promote the religion of Jesus Christ ; the little distinctions of name, and party ; and cordially uniting their efforts, are, directing them to the universal spread of truth, peace, righteousness, and love, through all the human family ; and over every part of the benighted globe ! we behold a new era in religion, and we hear joyful tidings from a far country.

The groans of Nature in this nether world,
Which heaven has heard for ages, have an end.
For He, whose car the winds are, and the clouds
The dust that waits upon his sultry march,
Shall visit Earth in mercy ; shall descend
Propitious, in his chariot pav'd with love ;
And what his storms have blasted and defac'd
For man's revolt, shall with a smile repair.

COWPER.

Hence, the cause of Missions to bring about this delightful moral revolution, is warmly espoused. Missions, under the sanction of

heaven, have hitherto been the great means of diffusing light and truth : “ their sound has already gone forth into many parts of the world and their words unto the ends of the earth ;” their general importance is as great, as their particular influence is salutary. In a moral light, they are nobly adapted, to reform and civilize a sinful and savage world. In a political view—they cannot fail to bring down the blessing of God ; upon whatever country promotes them : if righteousness exalteth a nation ; the diffusing of righteousness, sheds, a wide, and heavenly lustre, upon that exaltation : for in proportion as the gospel is spread ; the ineffable God is glorified ; the souls of his ransomed creatures are, rescued from misery, ignorance, and sin ; and brought to advance the honour of that redeeming Mediator who laid down his life for the whole human race.

Amidst the general interest, for the honour of God and the cause of Missions, which has of late years been revived and rekindled in the Christian world ; the Methodists have not been the last to catch a spark of that zeal, which embraces, “ first kindred country—next all human race :” but for years their means being small their exertions were chiefly directed against domestic ignorance and vice : yet even before they had sufficient funds to supply the wants of their home Ministers, they broke their morsel of bread with the needy in foreign lands, and joyfully communicated that gospel which they themselves had found to be “ the power of God to salvation.”

North America, as forming at that time, a large and well-peopled colony of the British Empire claimed their first attention : to which they sent the first Missionaries, when as yet their cause was but in its infancy ; and how these have prospered the author who travelled more than eighteen hundred miles in that country is able to testify.

In the next place, the West India Islands claimed their attention, and excited their sympathy ; the situation of the toil degraded blacks, their numbers and sufferings, afforded a fine field for the preaching of that gospel, which brings “ peace and good-will

to all men." In 1786, the first Methodist Missionaries landed in the island of Antigua: and though the Methodist missions have often been overlooked* and underrated, from that period to the present they have sent out nearly 180 Missionaries, and amidst great poverty and difficulties at home, have supported them with a benevolence, and zeal, which neither pecuniary embarrassments could destroy, nor persecution abate. Nova-Scotia in time claimed their regard also; this colony of woods was almost deemed an outcast of the British Empire; and would perhaps have remained such until the present day, had not the American war rent those fine colonies from our diadem; and cooped us up to the bounds of the north. The emigration from the United States was great, and Nova-Scotia soon became a theatre of considerable importance. Several whom loyalty had drawn to these wilds, carried along with them from the south, both the love of their God, and the love of their King: hence when they had cut down the trees, cleared a piece of land, and built a log hut to screen them from the weather, their next enquiry was what shall we do to worship God? and uniting with some of their neighbours, who had fled from their poverty in England, to cultivate a sod of their own, in the wilderness they built a sylvan chapel; and then wrote for Missionaries to that man of God John Wesley. One was sent out, who uniting with two or three raised up among themselves; spread the sound of salvation from Cumberland to Canso; and from Annapolis on the bay of Fundy; to Halifax on the bay of Chebucto.

In the winter of 1799, Mr. William Black, one of the most faithful and indefatigable labourers in that country, came over to

* The late Bishop of London, Doctor Porteus, in a very spirited address to the principal inhabitants of the West India Islands, makes very honourable mention of the Moravian Missionaries; but seems not to know that a single Missionary of any other description exists in that Archipelago. Are we to suppose the worthy prelate ignorant that more than twenty Methodist Missionaries were labouring on those islands at the same time; or was he afraid to mention their names, lest this should give a sanction to their labours. It is well for the Methodists that they have enjoyed little honourable and right reverend patronage: God is witness of the good that has been done by these labourers, and in the records of his kingdom will be found the authentic memorials of their Missionary success.

England, to plead its cause, and to solicit more Missionaries from the Methodist connexion for the cultivation of that wide field; hence the providential opening that invited the writer of these pages to a foreign mission, prior however to this event, an impression had rested upon his mind to preach the gospel in distant lands: he knew that where one would offer for a mission abroad, twenty would prefer staying in England. He had a curiosity to visit foreign parts; and independent of other considerations, an impulse of mind predisposing him for this important undertaking. At this crisis Mr. Black arrived, and losing no time by "confering with flesh and blood," he wrote to him upon the subject; signifying withal, his intention of going, if the conference approved the design. Little indeed did he then know of the difficulties and trials, the temptations and snares, the fatigues and privations, inseparable from a mission. A young man with but a tolerable measure of grace and experience; may perform wonders, surrounded and supported by his wiser brethren; but take the tree from the forest, and place it alone upon a bleak heath, or lofty mountain; and who does not tremble for the fate of the unsupported sapling. It has been an error that has gone very far to destroy both the usefulness and respectability of missions, to assert, that raw young men with but little piety and still less wisdom were competent to the undertaking.* "In the establishment I believe the sentiment has prevailed pretty generally, that Missionaries should be men of learning, and under the influence of this idea, some worthy candidates for missions have been rejected for insufficiency: the Methodists and some protestant dissenters I am apprehensive incline too much to the opposite extreme; for I have heard it suggested among them, that their weakest ministers who can be of little service in England are very proper for Missionaries; and as a man of no learning myself, (and but little piety and wisdom) I cannot but feel it a little contemptuous for me and my poor brethren who are like myself illiterate men, to be shoved with so much good will into the hottest front of the battle, by men who

"are fitter for the work; but who claim that very fitness as the
"apology for their sitting still."

The British Conference have several missions under their patronage; I would instance Nova-Scotia, and the West Indies; to these I might add the Bahama and Somers Islands: the last on account of its similarity I call a pretty good specimen of the West Indian Archipelago: of Nova-Scotia, I would say, that the par of information is greater than among people of an equal class at home. Most of the settlers are people who have travelled; hence they have gleaned more knowledge of things and men, then often falls to the share of people who never were absent from the smoke of their own village: they possess a good deal of leisure, and love for reading, and are in many respects an intelligent people.

With regard to the Bermuda's or Somers Islands, although the blacks are not informed, and numbers of them cannot read; yet we have to preach before persons of both learning and respectability; with whom also we have sometimes to converse, to answer their objections, and to refute their arguments: the chapel built during my mission at Hamilton, in the centre of these islands; is attended by as respectable and intelligent a congregation as any I know in our whole connexion: I had magistrates, merchants, lawyers, and doctors who were my constant hearers. In a word, a Missionary to a foreign land, requires a competent knowledge both of the human heart and mankind; not as seen through the spectacles of books, but by actual experience and observation. Many people abroad, are but too apt already, to think the Methodists mere Goths with regard to knowledge; and downright enthusiasts, as it respects religion. Let us do all we can to dissipate such an error; let us recollect, that a Missionary has to mix on different occasions with men who have travelled; who are possessed of various information, some learning, and much acuteness: to such, an un-informed Missionary would be a laughing stock, a discredit to his sacred office, and a disgrace to the people who gave him their patronage. I have sometimes been deeply pained to hear subjects started in company upon which many of our brethren could not converse, and who, when appealed to, seemed as much at a loss

for an answer, or were as much beside the mark as a respectable doctor I knew in the Somers Islands, who, when asked by a lady what was the meaning of the *sun entering aries*, putting on a very grave countenance he replied, that he "supposed aries was some cross planet of Venus."

A general knowledge of history, grammar, geography, and astronomy, in addition to his information on divine and theological subjects, is indispensably necessary to form the useful and accomplished Missionary; to this I might add that he should neither be clownish nor rude, as I have known an instance where these had nearly destroyed a fair and flourishing mission, and brought the Missionary into trouble and difficulty. Let that unhappy expression, "any one will do for a Missionary," be for ever exploded, as the very wise and important persons who use it, would sometimes perhaps, find themselves at a loss were they sent upon this very critical and momentous errand. Missionaries should particularly be men of courage, that they may not be terrified with the bluster of big words or assumed consequence; they may have much to bear from the insolence of office, and the fantastic tricks of "petty brief authority;" in distant colonies, every minion of power will occasionally assume the bashaw, and every upstart underling will lord it over a christian Missionary. The fostering light of British liberty but feebly gleams upon our distant colonies; hence the oppressed cannot "fly from petty tyrants to the throne;" an appeal to his God in prayer is perhaps the only refuge that is left him, and a patient bearing up under what he cannot possibly elude, or even hope to cure. I recollect a good man* who went upon a mission, whose notions of British liberty were rather too high, and when the talons of power fastened upon him, said indignantly, "I will not submit to your anti-christian laws—I am an Englishman—I appeal to king George." Alas! the good man's appeal was no more regarded than his person; he was hurried to the gloom of a prison to ruminate on the distance of relief, and to learn that British laws are no more than a dead letter

* John Stephenson.

in the islands of the sea. "I am a Roman" would once preserve a citizen from insult and indignity in the remotest parts of that vast empire; but greatly as we value Magna Charta, and much as we plume ourselves upon the privileges of Englishmen, the former is only a vain boast, and the latter a mere shield of paper in a British colony: hence, whoever goes upon a foreign mission, must with the boldness of a lion, and the prudence of a serpent, learn something of the nature of the ox, "that patient, guileless, harmless animal." He must not be surprised if the clerk of an under secretary send him an imperious and unceremonious mandate to appear at his office and answer for this or that part of his conduct, when, perhaps, this man of power, in the shape of an ensign, or waiting man to the governor, may severely reprimand God's minister for his proceeding, and after he has bestowed the *quantum sufficit* of correction, may order him to do better for the future; sometimes indeed it happens that the king's representative is a mere military man, and wishes to regulate by a summary of simple, but *efficient* authority, both the civil, religious, and ecclesiastical affairs of the whole colony; in either of these cases the man of God had need be a person of great patience, humility, and moderation, and as mariners who sail in squally latitudes depress their sails, so should these be cautious, wary, and prudent, lest by holding the head too high, they should sometimes knock it against the beam of power, and so get bruised. "Seekest thou great things for thyself? seek them not" upon a mission, where distance from thy country, thy kindred, and thy brethren, will often depress thy mind, while the sternness and hatred of those in power and office, together, perhaps, with want of great success, may fall like a weight upon thy spirits. Greatly indeed has the heart of a faithful Missionary need of comfort, when in a foreign land he meets with these kind of trials; it is true his God will support him, but such is the weakness of the human heart, that like mariners in a storm, the presence of danger frequently hinders his applying those resources from which alone he can expect relief.

In this view I do not think that young inexperienced men, are altogether suitable for missions, for though trying situations, may

earlier call into action the energies of the human mind ; and compress much experience in a small space, yet in the regular course of things, "years more generally teach wisdom." Having escaped by the skin of my teeth," I may be allowed to look back upon the dangers I have passed and with the voice of salutary warning point them out to others as things to be avoided.

In England we do not either in his first or second year place a young man at the head of a circuit, and yet such is the nature of the case, that on a mission, he has not only the charge of a circuit, but is often the only preacher in the whole place, and may perhaps be several hundred miles from any of his brethren, placed too in the most critical circumstances, which demand all the skill of a master's eye, and all the steadiness of a master's hand ; but lest these observations should carry me too far from the point, I will hasten to the narrative intended in these pages, and begin first with the voyage.

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NARRATIVE OF A MISSION,

&c.

CHAPTER FIRST.

Soft airs and gentle heavings of the wave,
Impel the bark whose errand is to save ;
To succour fallen nature and replace
The smile of plety on sorrow's face.
Let nothing adverse, nothing unforeseen
Impede the bark that plows the deep serene ;
That flies like Gabriel on his Lord's commands,
A herald of God's love to distant lands.

COWPER.

AFTER a most affectionate parting with my dear friends, whom I did not know I should ever see again, on the 24th of August, in the year 1800, we went on board the *Snow Sparrow*, Captain Humble, bound for Halifax in Nova-Scotia : I had the advantage of some of my brethren in having been to sea before, yea, and twice shipwrecked in the course of twelve months ; hence marine travelling with all its horrors

The northern blast—the shatter'd mast,
The syrt—the whirlpool and the rock ;
The breaking spout—the stars gone out ;
The boiling strait—the monstrous shock :

did not fill me with any lively apprehensions of fear. Sickness that dreadful tribute paid by most when entering upon the world of waters I did not anticipate ; having never been sick on any former occasion. A good conscience and a steadfast reliance on the

The singular providence of God in preserving the Missionaries from Shipwreck.

Lord Jesus Christ sweetly composed my mind, and gave me some degree of pleasure in looking forward to the accomplishment of the voyage. It is a singular proof of the providential care of the Almighty; that from the year 1770, the period when the first Methodist Missionaries sailed, to the present time; not an instance has occurred of one of them being lost at sea; either by shipwreck, or storm. It is true, some have been saved "by the skin of their teeth." They have seen death in the hurricane,—death in the lee shore:—death in the sunken ledge; in the white winged squall: and in the thunder of an enemy's guns: but the instance is to be recorded, of a single person, ever having fallen a victim to any of these ministers of mortality. They have sailed in all seasons of the year; in all kinds of vessels; with all sorts of captains; and under all parallels of latitude; and yet providence has preserved them from violent death: they have gone to the east, to the north, to the west and the south, and save in one or two cases of natural death; which might as certainly have happened on shore; they have generally arrived in safety. Surely this should be mentioned to the honour of divine goodness, and for the encouragement of such as may in future embark in this blessed work.

In a few days we cleared the land and entered upon the mighty atlantic ocean; vast world of waters! what immense treasures lie hid in thy bosom: thousands have sunk in thy mighty billows to rise no more till the final judgment. My brethren were excessively sick, and I found a pleasure in being able to wait upon them, and minister to their wants: we soon lost sight of the diminishing hills of Ireland, and Scotland; and were encircled with one vast horizon of water and sky. Our vessel was small, and very leaky: the crew seemed a mixture of all nations.

The Sea unfavourable to the Exercise of stated Devotion.—The evils of a wet Birth.

We had also several passengers on board, who did not fear God; but being all united to reprove and discountenance sin, we did not doubt getting comfortably on our voyage. One great drawback to our comfort, was the leakiness of the vessel, which kept the sailors always at the pumps, and melted more than thirty tons of the cargo, which consisted chiefly of salt. As we proceeded on our voyage, the sea sickness subsided; and we spent many profitable seasons, either in singing, prayer, or spiritual conversation, in Mr. Black's state-room: this was our asylum, when either silly conversation, or trifling made the large cabin disagreeable. In no place, or situation, are there so many difficulties, in the way of public and private devotion as at sea. Sometimes the rolling of the ship prevented us from either kneeling or standing; at other times the captain was imperiously called upon deck; the noise of navigation—the shouting of the sailors—the roaring of the wind—the waves dashing—and the ship tossing all conspire to forbid the stated return of prayer. I did not much like the circumstance of doing duty as a marine, in the event of an action, although Mr. Black was appointed the captain; hence, while Messrs. Bennet, Lowry, and Oliphant, buckled on the marine accoutrements, under their worthy captain, I requested to have my station in case of an engagement at one of the great guns. The stormy weather made my birth very uncomfortable; my quilt and blankets were seldom dry; and one night I had so severe a cramp in my stomach, that, for some time, it appeared, as if both my sea and mortal voyage were almost at an end: my soul was happy in God in the midst of torment; from which I obtained no relief, as I could keep nothing on my stomach, until Mr. Oliphant brought me a tumbler of French brandy; and as it appeared my case was desperate, I drank it off; the intenseness

Incidents that befell us during the Voyage to Halifax.

of the pain abated ; but I felt no more ebriety from the fumes of the spirit than if I had only taken cold water. We had prayer morning and evening, and preaching on the Lord's day :—this practice rarely fails to impress the minds of the crew with some little seriousness. Nothing material occurred till we arrived near the banks of Newfoundland, when one of our marine family Captain Blunt, died ; the old man had been taken by the French, but obtained his liberty, and was now returning to his family at Halifax. Alas ! how often do our prospects and our graves lie in the same direction ! Our comforts all blossom in the vicinity of the tomb ; should we not rejoice with trembling—

Here every drop of honey hides a sting,
Worms wind themselves into our sweetest flowers.

COWPER.

“ we should suspect some danger nigh where we possess delight ;” though rough in his manners, I trust he was a servant of God : and it is not the polish of the courtier, but the piety of the Christian that will fit us for the kingdom of heaven. In addition to the usual trials of our faith ; a leaky vessel, foul winds ; dark hazy weather, and darker nights ; we were chased by a French corvette privateer ; she bore down upon us in a very warlike stile : although fighting and religion are two things so widely different, that it is as difficult to reconcile them, as to prove that they do not exist ; yet on this occasion, the ministers of peace buckled upon themselves the implements of war, and Mr. Black with his four marines and small arms, was disposed to give them as good a reception as David gave Goliath. The myrmidon, however, did not like our appearance ; for being two in company, and both well armed, she thought fit to shear off, with all the canvas she could set. A little after this, a circumstance happened, which but for

A remarkable Deliverance from the jaws of a Shark.

the guardian care of a watchful providence, might have proved fatal to several of the Missionaries, as well as myself. One day the weather being fine, and the sea calm, and the ship having but little way through the water, (as we had now been better than five weeks on board) the captain purposed swimming alongside; for which purpose he let down a stage, requesting the mate at the same time to take the boat some distance from the vessel, to ascertain whether a current was not carrying us to the eastward. Meanwhile, several of us launched into the mighty ocean, and were swimming alongside, and near the ship, till the mate, who was some distance off, and had his line down, hailed the Sparrow, requesting those overboard to get into the vessel as quick as possible, for that he had seen two large sharks swimming alongside the boat, which he suspected had left the ship to follow him. Thus, were we, by the good providence of Jehovah, and a singular coincidence of circumstances, saved from a terrible and untimely death: truly we were enabled to say with Jonah—"I will sacrifice unto thee LORD with the voice of thanksgiving. I will pay that I have vowed: salvation is of the LORD." Had not the boat left the vessel, we might all have been destroyed;—had she gone a little later, the danger would have been equally great:—had she returned before we went into the water, the sharks might have come back with her, and would have darted on their prey' He that has no eyes to behold the particular providence of God in such an event; no heart to feel grateful for such a deliverance; no wisdom to record the divine interposition; is blind as a mole; stupid as a statue; and utterly devoid of Christian perception and gratitude. "Bless the Lord, O my soul, and forget not his benefits;" write them upon thy memory, and grave them upon the table of thy heart.

A Voyage on the Ocean is a lively Emblem of a Christian's Life.

We arrived at Halifax the fourth of October, after a passage of six weeks, all through boundless mercy in good health, save our worthy brother Bennett, who had been indisposed most of the voyage.

EMBLEMATICAL REFLECTION.

A mariner's life is a lively emblem of the christian's voyage to the peaceful shores of calm eternity; a thousand rocks and dangerous reefs lie hid in the faithless sea, here the vortex of despair whirls its boiling and tumultuous waves, now the boisterous storms of affliction blow with terrible fury, anon gusts of sudden temptation descending like the white winged squall terribly ruffle and agitate the peaceful surface of the soul; now he glides swiftly before the auspicious gales of faith and love; by and by an athwarting current of corrupt nature sets him several points out of his regular course; sometimes he cannot fathom the mysterious depths of divine providence, and often through the dead calms of lukewarmness he is hindred from pursuing his heavenly voyage; although his sun is still in the firmament, yet his soul is often perplexed for want of a clear discovery of his original splendour, from which to begin a new data and pursue his voyage; but soon as the immortal darts his radiance through the clouds,

—The saint expands his wings
Wide to the wind, and as he sails he sings,
And loses by degrees the sight of mortal things.
As the shores lessen so his joys arise,
The waves roll gentler and the tempest dies;
Now vast eternity fills all his sight,
He floats on the broad deep with infinite delight,
The seas for ever calm, the skies for ever bright.

WATTS.

The State of the Mission in Nova-Scotia, with Regard to Chapels, &c.

We were now in a new world, and what at first furnished matter of surprise was to see the houses, though built of wood, wear an elegant, clean, and neat appearance; the friends in Halifax received us with every mark of gladness and respect, and welcomed our arrival to this western Scotland with much christian affection. Perhaps in no part of the world is there a kinder or more generous society than the flock at Halifax, indeed this is the characteristic of most of the inhabitants of* Nova Scotia; these wild woods are the nurseries of real kindness, and their frozen

* A mission to Nova Scotia was at this time greatly wanted; they had prior to this period only received two Missionaries from the connexion, Mr. Wray and Mr. Abraham I. Bishop, both of whom having gone to the West Indies, (where they died) the province was now nearly destitute, having only the labours of Messrs. I. and James Man, Mr. W. Black, and Mr. M'Call; these, whether we consider the extent or population of the province, were like a solitary star in a vast portion of firmament. A slight sketch of our chapels, and the probable numbers they will contain, will shed a glimmer of light on the importance of this mission.

Halifax, the capital of Nova Scotia,	Horton, one	250
one chapel will contain.....1000	Windsor, one	200
Liverpool, along shore, one.....500	Barrington, one.....	200
Shelburn, one.....400	In the province of New Brunswick.	
Annapolis, one.....400	St. Johns, the capital, one.....	1000
Granville, one.....250	Sheffield, one	200
Sackville, one.....250	St. Ann's, one.....	400
Pont de Bute, one.....300	St. Stephens, one	400

Besides these nearly one hundred preaching places deep in the bosom of the woods, along the banks of rivers, on the shores of the Atlantic, the bay of Fundy, and the Gulf of St. Lawrence, and upon the borders of the Grand Lake, thousands of these but for the methodist Missionaries would never hear the word of life; other ministers are chiefly stationary—they are pastors of flocks, and seldom go far from their centre. The methodist Missionary roves far and wide; preaches one night in the hut of a fisherman, the next in the cottage of a woodman, and probably the night following in the house of a farmer, or the parlour of a merchant. In summer he travels on horseback, and in winter sometimes on horseback and sometimes in a sled; and at other times when the snow is too deep, on foot. No man will do for a methodist Missionary in this country who has much of the fastidiousness of the fine gentleman about him. To a candidate for this mission, such questions as the following would not be irrelevant: Will you trudge through the snow? Can you ride upon the ice—carry your saddle-bags upon your shoulders? Are you afraid to cross a rapid river in a log canoe? Can you sit in a smoaky hut, and eat buck-wheat cakes? Will your constitution bear cold 14 or 20 degrees below the freezing point—ride through solitary woods—bear thousands of mosquitos—and put up with poor lodgings and a cold bed?

Arrived safe in Halifax.—A Description of the Town.

climate is a noble theatre of hospitality; few people in any part of the world treat strangers with more kindness or manifest more affection for their ministers than the inhabitants of this province.

We were abundantly consoled for the roughness of our voyage by the kindness we met with on landing. "May the Lord reward them in that day." We preached during our stay with much pleasure and profit both to ourselves and others, and found by our intercourse with the truly pious, that religion is the same in all parts of the world; it humbles, it purifies, it unites to the Saviour, it endears to each other. After staying a while at *Halifax, brother Lowry

* Halifax, the capital of Nova Scotia, was built by a colony from England in 1749; it is delightfully seated in Chibucto harbour, lat. 44 degrees 44 minutes north, long. 63 degrees 30 minutes west. The town is an oblong square, extending from what they call fresh water river southward to the king's dock-yard in a northerly direction; its whole length is about two miles, and contains a large garrison, a naval yard, and a population of about 9000 souls. The market is fine, and for plenty of choice and cheap fish is superior to any place in the world; salmon, mackerel, shad, lobsters, halibut, and various other kinds are met with in the greatest abundance: they mention an instance of an admiral who had lately arrived, and having an entertainment sent his servant for a dollar's worth of lobsters, who, to his no small surprise, brought a whole boat load on board: in a word, the place abounds with all the blessings of life. Here are two episcopal churches, and one presbyterian; a methodist chapel, a roman catholic chapel, and meeting houses for the baptists, seceders, and quakers. The government house is built of free-stone, and is a large handsome edifice; there is a house for the second in command, a court house, a province hall where the assembly meet, an arsenal, naval yard, marine hospital, together with large ranges of barracks both for the officers and men. The town is the residence of the governor, the admiral, the bishop of Nova Scotia, and a number of other officers belonging to government; it probably contains about 1000 houses, many of them handsome, and all rising on the side of a hill, have a fine appearance from the harbour. Our chapel is not handsome, but is well attended, and on sabbath evenings always crowded; adjoining the chapel is a very good mission house, for the residence of a married Missionary. The country round Halifax exhibits a scene of sylvan barrenness; yet the prospects are romantic, and the roads remarkably good; the climate is perhaps more moderate than any other part of Nova Scotia; the thermometer is seldom lower than 16 degrees in winter, or higher than 70 degrees in summer. A few Indians live in the vicinity of Halifax, who chiefly get their living by fishing; but alas! these natives of the wilderness are much diminished in every part of the province; in general they are civil and harmless, unless when intoxicated with spirituous liquors. This town will in time become a place of great trade; during the late war it flourished beyond all former precedent, which may be chiefly attributed to the vast number of prizes continually coming in; it is the great emporium of Nova Scotia, and indeed, of British America, and carries on a great trade in fur, lumber, fish, oil, butter, beef, cheese, pork, oats, &c. &c.

My Journey betwixt Halifax and Windsor.

and myself set off for Windsor, in the way to our respective missions, his being the city St. Johns, New Brunswick, and mine at the head of the bay of Fundy. The distance from Halifax to Windsor is 46 miles, the road lies through a vast wilderness, with only here and there a house. I had now an opportunity of reflecting on my new situation. A young man two and twenty, with but little experience, little religion, little fortitude, and knowledge of the world, placed in one of the most critical and trying situations among men—a missionary in a foreign land; a character that should be upright in his motives, pure in his affections, and holy in his life; a situation that requires all the zeal of a Xavier, the patience of a Brainard, and the self-denial of a Gregory Lopez, together with the meekness and perseverance of a Swartz. I had, while in England, earnestly besought the Lord to open a door for me to act as a Missionary, but now I feared I had not sufficiently counted the cost. A Missionary is peculiarly called to prepare for trials of the most formidable kind; he must virtually **“bid farewell to friends, pleasures, and comforts, and stand in readiness to endure the greatest sufferings in the work of his Lord and master. It is inconsistent with ministers to please themselves with the thoughts of a numerous auditory, cordial friends, a civilized country, legal protection, affluence, splendour, or even a competency; the slight and hatred of men, false friends, gloomy prisons, and tortures, the society of barbarians of uncouth speech, miserable accommodations in wretched wildernesses, hunger and thirst, nakedness, weariness, and painfulness, hard work, and little worldly encouragement, should rather be the objects of their expectation.”* Thus the apostles acted in primitive times, and

In all Lands the principal Object of a Christian Missionary is Man's Salvation.

"endured hardness as good soldiers of Jesus Christ." Thus should all reason who are called to embark in this blessed and arduous work; but gloomy unbelief is disposed to sink at the threshold of such a career, and even the heart of a sincere christian may be betrayed into fear by the anticipation of trials congregated and formidable; the painful musings of my mind were not a little augmented by the appearance of the country naked, wild, barren, and mountainous, which made my first journey in Nova Scotia, both tedious and uncomfortable: but I was going upon a good errand. Pleasant scenery and delightful landscapes, may please the mere traveller; but the Christian Missionary has a nobler object than the beauties of a flower, the genus of a plant, or the altitude of a mountain. He is sent to save lost men; and whether upon the deserts of Tartary, the wilds of Missouri, or the snowy cliffs of Caucasus, his lot may be cast; still he keeps this object in view: yea, the true Missionary should be willing to go to the ends of the earth, in order to save perishing sinners, ransomed with the atoning blood. O ye holy men who have gone to Labrador, to Greenland, and to Tartary! ye have made it evident, that neither the charms of country, nor the mildness of climate had any influence on your godlike calculations: it was not a motive that weighed in your minds, whether the valleys were covered with ice, grass, or sand, so that the "Word of God might have free course and be glorified." Ah, how few imitate your self denying spirit! and burying, in the consideration of doing good, every fond hope of earthly pleasure and human applause,

Fly to Earth's utmost bound at duty's call,
And for the Heathens sacrifice their all.

Late in the evening, I arrived at Windsor, and was kindly entertained at the house of a Mr. Church, a respectable colonist. Windsor is a small town on the

road that leads to Annapolis and the the bay of Fundy: it is not far from the bason of Minas, and may be considered as the centre of Nova-Scotia. The village is pleasantly situated; and is surrounded for a few miles, with some of the best land in all the province. Near the town stands the university of Nova-Scotia—an institution wisely intended, but at that time conducted in a manner not much to the credit either of learning or piety. The fact is, we should never go beyond nature in our calculations: a land of woods may, for these forty years to come, dispense with such an institution. The few lawyers, doctors, and clergymen required by the comparative improvement of an infant colony, can never furnish students for a large university: and those who are to follow the plough tail, and cut down maple logs, may very well spare a few scraps of latin and greek: in short, the university (so called) had few students, and only one professor, the Rev. Mr. Cockrane, who acted as teacher, lecturer, professor, president, &c. &c.

CHAPTER SECOND.

During my stay in Windsor, I had an opportunity of exercising my mission, and preached to a very attentive and respectable little company in a private house. The chapel stood a little out of the town, and as the weather was cold, a dwelling-house was considered preferable: this custom prevails much during the winter. Many of the little chapels are in the woods, and some of them have not the benefit of stoves, without which it is next to impossible to occupy them during the cold weather. Formerly religion flourished in Windsor; but whether the shades of a university, or the paucity of faithful

Arrival on my Mission at the head of the Bay of Fundy.

Missionaries, caused the lovely plant to decline, I will not say; at present it appears well nigh banished from the place. There is a church, and a small Methodist chapel: but true* Christians are sadly dwindled away; and few remain to lament the unhappy declension.

After staying awhile in Windsor, I set off for my mission where the friends who had no preacher, received me with much kindness and affection, as one who had come to bring them the greatest of all blessings,—“the precious gospel.” I found a loving, well-informed, and hospitable people; and a chain of settlements connected together, stretching from the river Napan to the river Pedecodiack; and from Cumberland bason to the bay de Vert, on the gulf of St. Lawrence; including Napan, Amherst, Fort-Lawrence, Fort Cumberland, Pont de Bute, Sackville, Dorchester, or Membrancook; in all of which I had to preach the unsearchable riches of Christ.

This part of Nova-Scotia forms the boundary line to the province of New Brunswick. They were both formerly under the French government, called by the general name of Acadia,† the land being indented by

* The author begs leave to say, lest he should be deemed narrow and uncharitable, that by true religion he does not mean methodism, nor by christians methodists. The doctrines of our most excellent articles and homilies are undoubtedly the doctrines of the reformation: wherever these are preached by holy zealous men, whether in or out of the church, the most blessed consequences will follow;—the vicious sinner will be turned from the error of his ways, a holy people will be formed and united together, the bible and religion will be the grand concern of life, spiritual-mindedness, love, faith, and zeal will be apparent; and where these things are absent, is there any true religion?

† I will beg leave, as it is to be the theatre of my future mission, to make my readers somewhat acquainted with the whole province of Nova Scotia. Nova Scotia is a large peninsula, reaching from the province of New Brunswick into the Atlantic; it lies between lat. 43 degrees 30 minutes and 48 degrees 4 minutes north, and between long. 58 degrees 50 minutes and 67 degrees west; its length is 307 miles, its breadth 154, and it contains about 14,000 square miles. *Boundaries.*—Bounded north east by the Gulf of St. Lawrence and the straits of Northumberland and Canceau; east south and south west by the atlantic ocean; west by the bays of Fundy and Vert, and the province of New

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A Description of the Province of Nova Scotia from Morse.

the bay of Fundy on the one hand, and the gulf of St. Lawrence on the other, may very properly be called the isthmus of Cumberland. My mission extended about twelve miles in the one province as far as the river Napan; and about twenty two into the other as far as the river Membrancook. The roads were dismally bad; winter was approaching with all its horrors: however, I felt determined to devote myself wholly to the work of my mission, and unceasingly preach the Lord Jesus; as also to cleave to him with full purpose of heart. The people treated me with great kindness and affection; they bore with

Brunswick, with which it is connected by an isthmus about 12 miles wide. *Names.*—The name first given this province by the French was Acadia, which was intended by them to denote a country of indefinite extent in the northern parts of North America: James I. of Scotland gave it its present name in the year 1621. *Historical Epochs.*—In the year 1594 one May, an Englishman, touched upon the coast. 1598 the isle of Sable was peopled by a number of French convicts, left there by the Marquis de la Roche, who explored the west of Nova Scotia, but made no settlement. 1605 Henry IV. of France granted the Sieur de Mont a patent of the American territories from lat. 40 degrees to lat. 48 degrees north. In the following year that Adventurer made a settlement in Annapolis. 1613 Annapolis was destroyed by an English expedition from Virginia. 1621 James I. of Scotland granted Sir William Alexander, of Menstry, a patent of Nova Scotia, under the great seal of Scotland, by what right it is hard to tell; it was created into a palatine to be held as a fief of the crown of Scotland, and the patentee had the usual power of a count palatine; no settlements of any consequence were under this patent. 1749 the English government published proposals for the establishment of a new settlement at Chebucto (Halifax), and an expedition sailed from England in the autumn of this year, under general Cornwallis, consisting of 2700 persons. Parliament devoted 40,000 pounds sterling to defray the expense, and 30,000 pounds annually to support the settlement till 1755; many of the settlers, however, soon deserted; the soil was barren, the climate severe, and the Indians numerous and hostile, prompted to war, and furnished with weapons by the Canadian French.—The progress of the settlement for the first 11 years was extremely slow. 1760: the capture of the Canadas this year, relieved the settlers from the danger they were constantly in from the Indians and French; emigrants came over from England in great numbers, and the prospects of the colony began to brighten. 1763: Nova Scotia, by the treaty of peace was finally ceded to Great Britain; since that time the province has advanced rapidly in commerce and population. The *Religion* is that of the church of England, (there are, however, no tythes); the diocese of Nova Scotia includes Cape Breton, New Brunswick, and St. Johns Island (now called prince Edward's Island); it was first made a bishopric in 1787: there are 19 missions; the ministers are supported partly by the society in England, and partly by the government. *Divisions.*—Nova Scotia is divided into eight counties, subdivided into town-

The Trade, Export, and Prosperity of the Province.

my weakness and inability, and nobly held up my hands in the Lord. Frequently a goodly company would ride through the woods with me to my various appointments, singing the praises of God in the solitary wilderness. Truly those words were accomplished—"The wilderness and the solitary place shall be glad for them, and the desert shall blossom as a rose."—Forests that were formerly vocal only with the growling of the bear, the croaking of the bull-frog, and the yell of the savage indian, were now consecrated with the voice of praise, and saw the sylvan chapel raise its head amidst dark pines,

ships. *Population.*—The number of inhabitants amount nearly to 80,000. The great body of the people are of English origin. Considerable numbers have settled there from Massachusetts and Connecticut; after these the Scotch and Irish are most numerous. There are numbers of German and Dutch, and a few French Acadians. The Micmack Indians were the aborigines of the province; they inhabit the eastern shore between Halifax and Cape Breton; they have about 300 warriors. *Chief Towns.*—Halifax, the capital, is before described. Truro is a growing settlement in the county of Halifax; it is built on the bay of Pictou, on the north east coast of the province, nearly opposite the south east end of the island of St. John, and about 100 miles distant from Halifax, with which place it has a free and speedy communication; it contains, perhaps, 60 houses, and about 500 inhabitants, who are principally Scotch; a few years ago it was a small insignificant place, but is now the most flourishing in the province; its trade consists chiefly in the exportation of timber, great quantities of which are shipped every year to Great Britain and Ireland, and dry goods brought in return. Liverpool is a commercial settlement of the sea coast in Queen's county; it is built on Liverpool bay, and contains 200 houses; the inhabitants are generally Americans, and almost all merchants, or mariners; the town is regularly built in one long street; the trade is principally in fish and lumber to the West Indies and Spain. The other principal towns are Lunenburg, Barrington, Argyle, Yarmouth, Digby, Annapolis, and Windsor. Shelburn and Manchester, once so flourishing and populous, are now almost deserted; the former in 1783 contained 600 families, now in 1815 it has not as many individuals; in Manchester the same year there were 200 houses (rather huts), now there are five houses and three barns. Since the year 1753 this province has increased in wealth and commerce to a degree scarcely credible: in 1753 the exports amounted to £29,555, the imports to £934; in 1810 the imports from Great Britain alone into the single port of Halifax amounted to £600,000, and into the whole province £1,200,800; the exports consist chiefly of timber, fish, and lumber to Great Britain and the West Indies. With regard to the climate, the winters of Nova Scotia are generally severe and long, the spring is rainy; the summer is warm and foggy, and the autumn very pleasant. The soil differs, but is in many places sandy and dry; there is iron and coal in the country, but the fuel is chiefly wood; the province abounds in lime-stone, gypsum and grind-stones, considerable quantities of which they send to the United States.

Climate extremely cold.—Difficulty in crossing the Marshes.

towering birch, and spreading maple trees. In the latter end of November, winter set in with all its rigours. Those who are accustomed only to the cold of England, cannot conceive the intense severity of the winters in Nova-Scotia: the snow is often from four to six feet deep; the ice upon the rivers is two feet thick; the cold penetrates the warmest rooms, the warmest clothes, and will render torpid the warmest constitutions; it often freezes to death those who lose their way in the woods, or get bewildered in the thick and blinding fury of a snow drift.

My appointments were at Pont de Bute, in a chapel embowered in the woods: here I preached every other sabbath. On Monday, I rode to Tantramar; a journey that sometimes cost me both trouble and fatigue, as the marsh was frequently overflowed, and the danger of crossing it was very great, owing to the various creeks and dykes that intersected in every direction, so that I was obliged on these occasions to have a guide, who rode with a long pole in his hand, which as the waters we rode through were muddy, he kept plunging to the bottom, a little ahead of his horse, to ascertain the direction of the creeks, and that we might not unawares plunge into any of them, and thereby endanger our lives. Thus I have had to cross six or seven miles of water often at the eminent risk of my life;—thanks to my preserving God, his providence hath hitherto interposed in my behalf. I usually preached at Tantramar, or Sackville, on the Tuesday Evening; and was kindly entertained by my friends, John and William Fawcett, two respectable farmers, who having left England in rather indigent circumstances, were become, by persevering industry, pretty able men. On Wednesday morning, I generally set off through the woods for Membrancook. This was one of my most dreary journeys, as I had to ride eleven or twelve miles without a single house,

Riding through wilderness fell from my horse, and was bruised.

and for the most part a miserable road. I cannot here omit mentioning a particular mercy of divine providence: as I was one day passing this dreary portion of wilderness, in going down a hill, my horse threw me over his head; and as I fell chiefly on my side and face, was bruised in a dreadful manner, and hardly knew as I lay upon the ground, whether my life and mission were not both about to terminate. However, after the severe stunning subsided, I got up, but my horse had strolled off ahead; what I should do I knew not, nearly eight miles of the wood to pass; a miserable road; much bruised; weighed down with top coats and boots; and had to preach in the evening. In this situation Providence sent to my aid two men, who were coming through the woods in an opposite direction: they kindly assisted me to catch my horse, which I re-mounted, and rode to my appointment, and preached away most of my soreness, stiffness, and fatigue. Thus kindly does the Lord bring us through our trials, and proportion them to our circumstances; enabling us to bear them without sinking; and to profit by them in acknowledging his hand, and giving him a tribute of praise. Sometimes on Friday, I went to the upper part of the settlement, and preached at the house of William Fawcett. His two sons and daughter-in-law were deeply pious. I spent many most profitable seasons in their company. A young woman who lived with them as a servant was deeply pious: she lay, I think, three days in a trance, and saw and heard most singular things. On Saturday, I spent the day partly in visiting and partly in studying and preparing for the morrow. On the sabbath I preached in the forenoon, and afterwards met and spoke to the society, one by one; in the evening, preached again, generally at my lodgings, to as many as the house would contain: the little chapels in the country parts of the province are not

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My places of preaching, and different accommodations.

often used in the evening, as the bulk of the people live a great distance, frequently seven, eight, and ten miles from the chapel, and cannot return home after preaching. Hence we usually preach to as many as live in the neighbourhood of our lodgings; and spend the evening in conversing upon the Redeemer's kingdom, and his dying love to poor sinners. On Monday we rode to Fort Lawrence, and preached at the house of Thomas Roach, Esq. a magistrate, and member of the assembly, and also a local preacher. It often happens with a Missionary in Nova-Scotia, that he may one day take up his quarters in a log cottage, in the wilderness; the next he may spend in a fisherman's hut; and the day following be respectably entertained by a farmer, a merchant, or a magistrate; have an elegant bed room, a comfortable parlour, and the most hospitable entertainment. These changes frequently expose us to severe colds; but otherwise they agreeably checker with their grateful vicissitude, the path of a Nova-Scotia* Mis-

* As Nova Scotia has been upon the minutes since the year 1785, and is considered as an important missionary station, it may not be improper here to say something respecting the introduction of vital piety into this province. The first particular excitement or revival in this cold and little-known colony was in the year 1780, among a few methodist emigrants from Yorkshire. A Mr. Newton and several others who had come to these wilds (at that time as destitute of religion as cultivation) established prayer meetings, by which means a concern for religion was awakened among many other settlers, who had fled from the noise of Europe to bury themselves in the gloom of these solitary woods, and cultivate a few acres which neither the priest could tythe, nor premier burthen with taxes. Mr. William Black (whose father, a reputable farmer, had emigrated from Huddersfield, in Yorkshire) was among our pious colonists, or to speak more correctly, was brought to the knowledge of divine things; at this time, though a very young man, God intrusted him with excellent gifts, which, directed and influenced by divine grace, rendered him in a little while the chief speaker in this little colonial church; Mr. B. has for many years been a laborious minister in these colonies, and, giving honour to whom honour is due, well merits the title of Apostle to Nova Scotia; he has been the chief father of the work, and by his ministry, and those who have acted with him, the gospel has been preached from Cape Canso to Cape Sable, and from Halifax to the Gulf of St. Lawrence. John and James Mann have been useful and laborious Missionaries in these provinces, and have both worn themselves out by serving God's cause. Here the reader will observe, that in the above note I speak chiefly of the cause of God among the methodists; of other denominations I cannot speak, and it is more proper they should give the history of their own mission.

 Hospitality of the Nova Scotians to Missionaries.

sionary. On Wednesday, rode to Amherst, and preached in the court-house; and on Thursday to Napan, and preached in Mr. Pike's house. On Friday, rode to Pont de Bute, and preached at squire Wells's, a respectable justice of the peace and leader in our society. Brother and sister Wells possessed a large share of the love and fear of God; so that my visit was often profitable, having my soul much drawn out in preaching in the house, and my mind sweetly refreshed by their conversation.

I was now in the neighbourhood of some of the oldest settlers in these parts, by whose means religion was first introduced. Some of them were gone to their reward; but several of their children and relatives still manifested much of the divine life and spirit of religion; and among these, I preached whenever a door opened, or spent my time in pastoral visits. These were precious seasons; and often times our little sylvan chapels were filled with the presence of God, and my social visits were both profitable and pleasant. Indeed there is no people in the world more kind than the Nova-Scotians: a Missionary to this country has to bear hardships from the weather, from travelling, from the great changes in the accommodations, and from various natural causes; but with regard to the people, each house into which a Missionary enters is hospitality hall, and every friend who entertains him a Gaius or Philemon, at least in kindness; nor do I think that there is a place in the world where a Missionary may live happier. The church Missionaries who go there, live and die very contentedly in that country.—This is the case with the Presbyterians,—they voluntarily expatriate themselves. Provisions are exceedingly cheap; they have no taxes; no tythes; and the impost duties upon imported articles is very small. A lover of solitude might realize all the pleasures of Zimmerman or Ely Bates's rural philosophy; and a lover of God and

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A Christian Mission is a noble Work.—Why only young Men sent.

piety, may admire creation here in her primeval grandeur.

For rais'd sublime on her unpolish'd throne ;
Wild nature reigns unrivall'd and alone.

The man of God cannot go "where universal love smiles not around." From the woods of Nova Scotia, from the rock of Gibraltar, or from the swamps or sands of Africa there is a road to God. It is a childish weakness that prevents many good men from leaving their country to spread the gospel in foreign lands; and whoever thinks himself too wise, too learned, too important for this blessed work abroad, makes it most manifest that he has studied the example of the apostles and the genius of the gospel to very little effect. There is something so truly pleasant to a heart warmed with zeal for God's glory, to forego the gratifications of elegant chapels and large congregations, and almost every domestic comfort, and preach to a handful of people in the wilderness, or a group of blacks under a cedar tree; that the man who does not kindle at the view, wants both dignity, simplicity, and benevolence. Formerly our missions went a begging; but now, thank God, it is a little better; though I am still sorry that few or none go but young men upon *trial*; or, indeed, as soon as they are taken out at all, I have greatly wondered, that among so many wise, judicious, faithful and learned preachers, as are to be found in our connexion, none ever go upon this errand: perhaps, I shall be asked what is this to me. It is painful to every one who has the least particle of regard for the honour, the prosperity and the respectability of missions: possibly I may be told that they would lose their influence, their importance, and their respectability at home; and that when they returned, they would be in danger of having no *niche* in the connexion worth filling up, and be cast into the back ground. I cannot, however, think that any

In what way our Missions would become Respectable.

man of true piety will reason in this manner; and if we only seek popularity, we shall not be extensively useful either at home or abroad; but perhaps it will be replied, the Missionaries who have been sent out, have been greatly useful;—they have thank God: but if a few undisciplined raw recruits have performed such wonders, what might we not have expected from veterans, trained up in all the discipline of war, if now and then a Gaulter, a Buckley, or a Newton, were to take the field, and to take the lead also; surely our missions would rise in respectability, as they would extend in usefulness: but I beg pardon for the freedom of these remarks and the digression they have occasioned from my narrative, and will now return to my mission, in Westmoreland.

It is true I had now and then a rapid deep and wide river to cross, in a log canoe; and that I might not upset this wonderful bark while the man paddled me over, I was obliged to sit in the bottom, on a little straw. I had occasionally to ride over a broken bridge, sometimes a floating bridge:—I will explain this.—A number of logs are laid upon the water, and nailed to two transverse beams that extend from side to side, and are sometimes fastened to each other: such a mode of crossing a deep creek is certainly calculated to dash a fear in the face of weak faith, and compel a man to a dastardly wish that he had stayed at home; but then he must cross it; he has to preach the gospel a few miles on the opposite side, and if he be very timorous, and afraid of death, he had better not go upon this errand. “*Let none be sent who are afraid to die*” said a zealous Missionary, who laboured upon a part of the Indian territory, in the interior of the United States, and who having sent for a helper, informed the conference that the Indians murdered all the white people they came across.

Since my return to England, I have frequently been

A Description of the Micmac Indians in Nova-Scotia.

asked questions relative to the Indians, under the idea that at least, a part of our labours were directed to them; indeed, so much did this idea prevail, even in the large and populous town of Liverpool, that more than fifteen years ago, when about to embark from that port for Nova-Scotia, our pious brethren prayed in the public chapels that we might be useful to the poor savages.* As it is necessary to rectify

* I have already observed that there are but comparatively few Indians in Nova Scotia, and that in all my intercourse with them I found them an harmless civil people; I have sometimes met groups of them in the heart of the woods, where, if their views had been savage, they might have murdered me with the greatest security; but, save the aversion my horse had to the smell of bear's grease, with which they often anoint themselves, I was never molested by them; I have also been inside their wigwams, have bought porcupine quill boxes of them, have met them squatted upon the hearths of the colonists in the woods. Their mode of living is truly wretched as well as precarious; it depends chiefly upon what they take in hunting, viz. bears, mice, foxes, martins, otters, musks, rats, muskrats, porcupines, &c. &c. they generally eat the animal, reserving the skin for sale; their process of cooking is both summary and nasty, they take a salmon out of the water, and just as it comes from his native element put it on the coals, and when it is half broiled they fall to and eat the whole animal, *tout en semble*; in this manner they devour dogs, cats, and rats; as long as they have any thing to eat they keep a great pot boiling in their wigwams, after eating they lie down, or smoke, then eat again, and if they rise in the night they fall upon the contents of the great pot, eat away, and then smoke and lie down again. Their general appearance is the most wretched and squalid imaginable, as they symbolize with the filthiest of the Hottentots; their women seldom wear any thing but a ragged dirty blanket thrown over their shoulders, a jacket made of blanket for the men, mukessons to cover their feet made of the skins of the animals they kill. Their wigwams, or temporary houses (for they migrate from place to place) are made of the boughs of trees stuck in the earth, and covered with birch bark; they rarely possess more furniture than a great pot, a kettle, and a canoe. Their arms are a musket, a knife, and a tomahawk, in this manner you sometimes meet a little group of them, the man with his musket and dog, a pipe in his hat, a knife in his belt, his gun in one hand and tomahawk in the other, his wife or Squaw with a little wooden box upon her back, in which she carries her papoose or child; sometimes they carry their canoes, which being made of birch bark dexterously stitched together, are very light, and may easily be borne upon the head; perhaps there are not more than 2000 in the whole country, and among these probably not more than 300 warriors. Their intercourse with the Canadian Indians has given them some notion of the roman catholic superstition; hence, they wear beads, crucifixes, and often repair to their priests for pardon and absolution; the roman priests make a profitable trade of their intercourse with these children of nature; and strenuously teach them that wearing a large crucifix, counting their beads, and confessing to their priests, will save their souls; it must, however, be said, to the honour of the romish clergy, that their zeal to convert these poor outcasts to a superstitious and gaudy religion, exceeds that of other ministers to convert them to true piety. I have been credibly informed that the estate left by the Honourable Mr. Boyle, is, or should be, devoted to this purpose; if the Missionaries receive an annual stipend for this purpose, it is a pity they do not take some pains with these poor creatures.

The Methodist Mission not to the Indians, but Colonists.

this mistake, I know not a more suitable time than the present; and observe once for all, that the mission of the Methodists in Nova-Scotia, is not a mission to the Indians, but to the colonists or settlers, many of whom are cut off from all other ministers by their peculiar situation, and depend altogether upon the labours of the itinerating Methodist Missionaries.

There are many settlers deep in the bosom of the wilderness, along the banks of unfrequented rivers, and on the shores of bays and creeks, far remote from towns and regular roads, and almost cut off from all the rest of the world: these children of nature's solitudes have immortal souls; and who shall carry them the bread of life? who shall visit these cottages in the wilderness?—The Methodist Missionaries, under the patronage and direction of the British conference, have done this.—They have penetrated these solitary wilds; plunged into the depth of the vast forests; and carried the light of salvation into the heart of these desolate and umbrageous woods. “The wilderness and the solitary place have been glad for them, and the desert has blossomed as the rose.”

And many a cottage in the deep recess,
Hails with delight the messengers of peace;
And oft beneath the gay aspiring trees,
Whose rustling leaves are music to the breeze,
The gospel's sweet and joyous strains are heard,
The weak are 'stablish'd, and the drooping cheer'd;
The savage Indian hears the joyful talk,
And buries deep the murd'rous tomahawk,
Savage no more, the renovating plan
Moulds into love th' uncultivated man.

I have frequently preached at places where they had not heard a sermon for sometimes more than twelve months together. Ministerial intercourse is greatly obstructed in this extensive country: the paucity of Missionaries, and the extent and remoteness of the settlements oppose many difficulties to a more en-

Was taken sick at the Commencement of the Mission.

larged general and minute sphere of Missionary action. Thus, in my situation, at Westmoreland, I was from 120 to 150 miles distant from any of my brethren in the mission, with scarcely any intercourse for several months in the year.

CHAPTER THIRD.

IN the midst of my labours, and almost at the very onset of my mission, I was attacked with a most severe cold, attended with a violent cough and deep hoarseness, (in consequence of sleeping in a damp, I might have said, wet bed); these, had I been prudent, by a timely application of care and attention might have been alleviated and removed, but an anxiety to supply my appointments, and an imprudence in disregarding the beginnings of indisposition, (an error which has been fatal to many young preachers) laid the foundation of a wound in my constitution that I fear I shall carry with me to the grave; in a little while my fever and cough increased to such a degree as deprived me of sleep, and rendered me unable to proceed in the work of my mission; after a weeks confinement an earnest desire to prosecute my work prompted me to make another effort, but alas! this gave the finishing stroke to my disorder, and I came home with a fever and shivering that indicated the approach of some formidable malady. I had now to take my bed in good earnest, to which, and my room, I was confined eight weeks. My disorder was an inflammation on the lungs, attended with a spitting of blood, which reduced me to a mere skeleton, and brought me to the very porch of the immortal world. But, during my affliction, I had such a display of the power of religion as is

The infelt Sweetness of Religion frequently accounted Enthusiasm.

beyond human language to describe ;—such an overflowing peace—such an inward and unshaken reliance upon the friend of sinners—such sweet communion with Jesus—and such soul ravishing manifestations of his love, as exceeded all my ideas of spiritual enjoyment ;—my room was an Eden, and my bed appeared to be the very vestibule of heaven !* I could have been willing to bear an age of suffering for such an heaven of enjoyment. Pain and weakness did not prevent my weeping for joy, and praising God all the day long. Surely if all the devils in hell and all the men upon earth combined to persuade me this was only imagination, I should not believe them.

At first, the affliction was a great trial to my faith and patience. I had but just entered upon my mission, and to be cut off in the onset, far from my native land—among comparative strangers ; separated from my brethren in the ministry, in the midst of a wilderness. Ah, few can tell the trials of such a situation ! Nevertheless I had abundant reason to be thankful : I found a home and hiding-place in God. Brethren of the tenderest hearts, even among strangers, and the comforts of the Holy Spirit, were sweet

* The author is well aware that language like the above may savour of enthusiasm to a certain class of readers, but he is not, on this account, willing to relinquish the divine, the sweet infelt part of evangelical piety to the cold-hearted moralist, the stiff pharisee, or the sceptical and cautious deist. Are we to lay the noblest emotions of religion, the purest gifts of the cross, and the most lovely and soul ravishing fruits of the Spirit at the feet of Zeno or Epictetus ? Shall we measure our religion by a standard borrowed from the cold uninflamed philosophers of ancient days, or the fastidious nominal christian of the present ? By these

Each pure seraphic bliss that warms the saint,
Bliss which no human eloquence can paint,
The peace that forms an Eden in the soul,
The joys that sweetly rise and gently roll,
The sacred commerce of a soul above,
The ardent flame of pure extatic love,
Are deemed a sprightly fancy, or at best,
The soft emotions of an amorous breast.
These sacred streams above their level rise ;
This standard's too exalted for their size.
They spurn the Christian's sweet experience,
Because above the summit of their sense,

God in Pity to my Situation, made this sick Bed a great Blessing.

cordials to my soul. Ah, Xavier ! suffering, labouring, and patient Xavier, I could not symbolize with thee in my affliction, and say, "Forsaken of all men, "dying in a cottage." I had not thy strength of mind ; thy vigour of grace ; thy holy mortified, subdued, and elevated spirit ; hence, my merciful Father gave the helpless infant nourishing milk ; for though this affliction was as the gate of heaven to my soul, yet I cannot ascribe these luminous manifestations to remarkable antecedent faithfulness, nor yet to an uncommonly deep experience in divine things. I was but a young pilgrim, and as it respected ministerial growth, just in my infancy ;—what then was it but the boundless goodness of that gracious Saviour who, "not according to my works of righteousness, "but according to the counsel of his own will," gratuitously bestowed these blessing upon a poor, weak and forlorn creature. Perhaps, in a secondary view, the following reasons might influence the divine compassion :—I was just entering upon an important career of duty, and being stopped at the threshold, might have sunk into dejection, had not God wonderfully and graciously supported me. In my first stages of piety I had tasted much of the sweetness of religion ; but now the Lord gave me a deep and delightful draught ; to prepare me for the blessed work to which I have good reason to believe his providence had called me.

The friends watched my bed with affectionate attention, and marked every step of my disorder with peculiar anxiety : prayer was made for my recovery in every part of the settlement ; and the minds of the people were remarkably affected, for they deemed my affliction a judgment upon them, for their unfaithfulness to God.

I had now an opportunity of examining myself ("a sick bed is a detector of the heart") relative to my

Had a deep Conviction of the Divinity of Christ.

views in undertaking the mission, and truly I found good reason to conclude, that my motives and intentions were not unworthy the sacred ministry. In the early part of my illness, I was uncertain what the Lord was about to do with me; but this text rested upon my mind with considerable weight—"I shall not die, but live, and declare the work of the Lord," and opened some prospect of a recovery. I was greatly led to meditate upon the blessed truths of the gospel; each of which shone with a new evidence to my soul, and brought some divine consolation with it. Never did the ministry of reconciliation appear either so desirable or important as on this occasion; and if a wish for recovery stole across my mind, it was while reflecting upon the precious love of Christ to sinners.

Happy, if with my latest breath
I may but gasp his name;
Preach him to all, and cry in death,
Behold, behold the Lamb.

Nothing gave me greater consolation than the supreme and eternal divinity of the ineffable Redeemer.—I would have staked my eternal all upon this truth; if St. Athanasius, in addition to the testimony of Holy Scripture, had such an internal evidence, I do not wonder at the bold, decided, and persevering stand he made against Arianism; nor yet that he should call this direful error the sin against the Holy Ghost. The divinity of Christ appeared to me the key stone of the Christian arch; the centre of union, and palladium, of the whole system; for if we rob Christ of his glory by tearing this noble tenet from the creed; what is there in religion but a farrago of idolatry, or a system of deism.

During my illness, some of my friends from different parts of the mission coming to visit me, I desired to be propped up in bed, that I might once more have the pleasure of preaching a crucified Saviour. It

Was restored to Health,—Resumed my Labour.

was a most solemn and affecting hour: sighs and tears—weeping and lamentations pervaded the little audience; and truly it was a “time of refreshing from the presence of the Lord.”

At length the Almighty was pleased to give a favourable turn to my disorder. He raised me from the bed of languishing; he snatched me from the grave; he redeemed my life from destruction; and has already added to it fifteen years: unerring wisdom knew what was best: I had more work to do; more afflictions to suffer; and more experience to gain: the set time was not come: may the Redeemer grant, that when the moment arrives, the best wine may be reserved to the last.

Till glad I lay my body down, thy servant Lord attend;
And O my life of mercy crown with a triumphant end.

As my strength recruited, I longed to resume the blessed work of my mission. O that my heart might always be as deeply and earnestly involved in the things of God as it was at this time. The first sermon I preached after my recovery was with the “Holy Ghost, sent down from above:” the hardest hearts were smitten as when a rock is broken to pieces by the strokes of a mighty hammer.

In the month of March, I visited Ramshag, a settlement on the golf of St. Lawrence, chiefly composed of French people, and emigrants from the United States of America: to this settlement I passed through fifty or sixty miles of wood, by a road chiefly composed of blazed trees;* but as I had a good guide we did not miss our way. In our journey, we came to a little birch-bark covered log hut, in the midst of the wilderness; which to all appearance, seemed

* Blazed trees are notches cut with an axe in the direction you have to pass: The first persons who travelled the wilderness taking a compass, and steering by that, blazed the trees as they went along. If I mistake not, Mr. Wesley travelled by the dint of a blaze in his journey from Savannah to Charlestown.

Visited Ramsbag.—Entertainment of a Log Cottage in the Woods.

more like poverty hall than the habitation of plenty. We stopped to get some refreshment, and the worthy mistress of the mansion prepared the materials for her tea table; which to my utter astonishment, was covered with the productions of the sky, the ocean, and the land.—I will give my readers a bill of fare provided as the appendages of tea, in this log-built cottage; and from hence they may learn how many of the colonists live in this "boundless contiguity of shade:"—First, two black ducks—second, a cold ham—third, six salted herrings—fourth, a plate full of boiled eggs; which together with a large dish of vegetables, with bread and butter, constituted the substantial part of our tea refreshment. The reader will be ready to ask from whence this profusion in the midst of the wilderness? It was chiefly the produce of their own little farm or plantation. Their pigs running at large in the woods supplied them with hams. Wild ducks are found in the greatest plenty over the whole province—the lakes, rivers, and sea coasts, are full of them. Their barn door fowls supplied them with eggs. And their herrings were taken from a river that runs through the woods near the house.

On my arrival at the settlements, on the gulf of St. Lawrence, the whole scene exhibited a prospect at once dreary, wild, and revolting enough to the feelings. The travelling was all upon the ice; the communication from settlement to settlement was chiefly across bays, rivers, and portions of the gulf, all bridged with a solid pavement of ice. The gulf itself was terrible as far as the eye could command; and immense masses lifted up like hills, and in some places like a solid wall, rose in all directions; and appeared as though the ice had been formed during the action of a storm. On the land, the dark green woods (pine, spruce and fir trees) rising from a bed of snow whiter than the purest silver, formed a singu-

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Visited the Gulf of St. Lawrence.—The wildness of the Scenery.

lar and rather pleasing contrast to the wildness of the icy landscape, which is most exactly marked in the following picture by Phillips.

The hoary winter here conceals from sight
 All pleasing objects, which to verse invite :
 The hills and dales, and the delightful woods ;
 The flow'ry plains and silver-streaming floods,
 By snow disguis'd in bright confusion lie,
 And with a daz'ling waste fatigue the eye.
 O'er many a shining league the level main
 Here spreads itself into a glassy plain :
 There solid billows of enormous size
 Alps of green ice in wild disorder rise.

But to compensate the dreariness of the scene, I found a people hungering and thirsting for the bread and water of life; without temple; without ministry; and without ordinances. How mysterious the conduct of Divine Providence: thousands living in a land of spiritual plenty, loath the food God has provided for them; others with eager appetites, are deprived of the regular means, and only indulged with a fragment now and then.

But God is infinitely wise :
 'Tis we who cannot read the skies.

Notwithstanding the seeming difficulty of travelling, the people came in great numbers from different settlements, to hear the word: the Lord blessed my unworthy labours: we had refreshing times. Such was the loving simplicity of the people, that they almost devoured what was delivered, for the presence and blessing of God were sensibly felt in our meetings. O how sweet it was to meet with these children of nature's solitudes. I did not envy the man lolling over a velvet cushion, preaching to a splendid audience, in a lofty, spacious and elegant chapel. It is true the smoke of the log houses* some-

* *Log Houses.*—As these are the first productions of architecture in a wilderness country, and as, perhaps, two-thirds of the settlers in Nova Scotia reside in them, take the following description of these sylvan mansions: They are made of the solid trunks of trees, twenty, thirty, or more feet long, and from

The Term Missionary hackneyed till it means Nothing.

times annoyed me while preaching; but I was more comfortable a thousand times than Hans Egade and his companions, in Greenland; or than Jans Haven, and his laborious and patiently persevering colleagues, in Labrador. Indeed, when I reflect upon these holy labouring, suffering servants of God, I blush to be writing a thing called the "Narrative of a Mission;" in which I never lay ten nights upon the bare ground, for the space of eight years. I am afraid the term Missionary has lost all its dignity, by the manner in which it has been hackneyed in our connexion. We talk of home Missionaries. We speak with great dignity and gravity of having been on a mission to Guernsey or Jersey: nay, indeed, we call ourselves all Missionaries; and it is probably from this misapplication of language that I have arrogantly called myself by this venerable name. O my Lord, may I not be found in the day of judgment to have (in this particular) spoken idle words. Had I followed the wandering tribes of Indians through the interior wildernesses of North America: had I united myself to the herds of Kalmucks, that traverse the vast *steppe* of Tartary; or visited the interior of Africa, not to discover the source of the Niger or the Nile, but to follow with the calls of salvation the Negro,

twelve to fourteen inches in diameter; they are cut down, and then roughly squared, (for a Nova Scotian, like a Spartan, uses only the axe, adze, and saw to build his house), after which they are dove-tailed at the ends, and laid one upon another to a proper height; then the roof is laid on, and covered with either shingles, birch-bark, or boards; a door, which sometimes serves for a window too, is made by sawing away a portion of the trunks which form the body of the house; the chimney, generally situated at one end, is constructed of clay and rough stones, sometimes indeed this is made of logs; the spaces between the trunks of the trees are filled sometimes with moss, and sometimes with clay, but in so miserable a manner that the wind comes in from every direction; hence, in the winter they are excessively cold, even though they may have nearly half a load of wood upon the fire at once, and the snow will frequently beat in through the chinks; I have had it upon my bed and by my bedside in a morning in considerable quantities. Two or three men will build a log house in a few days, as they have frequently no partition. The family eat, drink, and sleep in the same room, which contains, perhaps, two or three beds, separated by a sheet or coverlid; in these huts I have often slept, studied, and preached.

The awful End of a Drunkard at Ramshag.

the Hottentot, or the Boschemen! then truly I might (after spending ten, fifteen, or twenty years in this labour of love) have assumed the honourable title and the world would willingly admit my claim: did my health and strength permit; the Lord who sees my heart knows that it longs even in labours formidable and forbidding as these to devote itself to him, but my time is past, and after having broken my constitution in serving, as an humble subaltern, this best of all causes, I can now do little more than feel an ardent desire to recommend it to others; but to return, as the people came many miles over the ice I had to preach two sermons, having only an interval long enough to speak individually to those who were serious, or had received good impressions, for in these wilds (where you might have cast your eyes in all directions miles to have seen half a dozen houses) there is no such thing as preaching at night.

This settlement had been remarkably dissipated and ungodly, till the following alarming providence struck terror to the hearts of some of the most vicious: a number of them had one day met together to carouse and drink, but having sent one of the party to fetch a jug of rum, the unhappy man suddenly fell down dead, which damped the mirth of his companions, and issued, (by means of the Missionaries) in the reformation of the settlement. I had, during my stay, two or three hair-breadth escapes, but the Lord mercifully interposed his arm and saved me from imminent danger. One day I was riding in a little sled upon Ramshag river with a friend who was returning with me from preaching, my horse became all at once unruly, and kicked and pranced, and at length became so ungovernable that I could no longer hold the reins, (he having got the bit between his teeth) upon which he set off like a fury to a part of the river which the rapidity of the current had prevented from

A remarkable Deliverance from imminent Death.

freezing; inevitable death stared us in the face, but just as the mad animal had galloped to the brink of the *rapid* he turned short about and scoured away to the opposite side of the river, where, the bank rising perpendicular, I had the good hap, by the assistance of my friend, to stop him, and thus were we rescued from a watery grave. Another escape was as follows: twenty or thirty people in six or seven sleds had agreed to accompany me to Tatmagush, (a settlement of Canadian French), where I had made an appointment to preach: we had to cross a wide bay, branching from the gulf, on which, when we had travelled a few miles, the horse that preceded my sled became unruly and rampant, he began to kick and rear upward, upon which the horse that drew the sled wherein I rode, took fright, and galloped off full speed; to escape being dashed to pieces I threw myself headlong upon the ice, and looking round saw to my utter astonishment that all the other horses were galloping on in the same manner; some in one direction and some in another, but all under the influence of terror: as some of the sleds contained whole families, the death of several persons appeared inevitable; nothing could equal the blind fury of the animals, who, as if possessed of a thousand devils, continued to race round the bay; springing now and then over each others sleds; while most of the people who had, like myself, thrown themselves headlong from their vehicles, were sitting upon the ice weeping or standing petrified with horror for the fate of their companions. However, the providential hand of God was most visibly displayed, for though several sleds were broken to pieces, not a single person was injured beyond a scratch or bruise; thus might we sing of both "mercy and judgment." After the furious animals had galloped from the bay into the woods (for we were not more than a mile

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Even in these Wilds a few are united together in Society.

from the shore; the depth of the snow and the closeness of the underwood, stopped their mad career; and with some toil and patience we got them altogether again; and as none of the company seemed willing to trust themselves with their still foaming, trembling and bewildered horses, we pursued our journey on foot, and with some difficulty reached the settlement, where the congregation had already assembled. The divine influence was most powerfully present, and a great and gracious quickening rested upon the people. We had many precious seasons on the dreary shores of the frozen gulf; and some were powerfully awakened to a just sense of their fallen state, and the need of a saviour as the only remedy.

CHAPTER FOURTH.

THOUGH these settlements lie out of the way of the regular missions, there are nevertheless between forty and fifty persons who regularly meet together, and the Lord hath strangely preserved them by his power and grace. From the eagerness with which they came to hear the word; the difficulties they surmounted; and the tenderness of mind visible among them; I judged, that if Missionaries were stationed here, or could more frequently visit this part of the gulf, the whole settlement would become Christians and members of society. It was not uncommon for persons to come ten, twenty, and even thirty miles to hear preaching. An hour or two before the sermon, nothing could be seen, on one hand, but a landscape of ice, frozen rivers, bays, creeks, and the dreary gulf stretching its rifted masses of ice and solid pavement to a great extent from the shore: on the land side, dark and impenetrable woods skirted the icy bays and

 How the Indians kill Geese.—Anecdote of an Indian.

waved their evergreen tops in defiance of the deep snow that covered their base. But as the appointed hour drew near, the people were seen coming in groups, from all quarters: some in sleds, some skating, some on foot, and others in little carioles; (a few boards nailed together and fastened to a horse) all hastening to the house appointed for preaching, which was situated upon the shores of a frozen bay.

While in this settlement, I had an opportunity of observing the curious manner the Indians killed wild geese. They go out a great distance from the land, and make themselves little huts with blocks of ice. Having constructed these, they shape the snow all round them to a resemblance of flocks of geese: this done, they wait in their ice houses until a flock appears in sight; upon which they make a noise, as much resembling that bird as possible: the aerial travellers hearing the noise, look down from their lofty flight and seeing the shapes of geese upon the ice, descend till they arrive near the spot: then the wily Indians rush from their ambush, and let fly a shower of shot among the deluded flock; and often succeed in destroying great numbers.

An Indian, who had attended my preaching all the time I stayed in the settlement, observed me one day much affected, while enforcing upon the people the necessity of an immediate closing in with Christ and religion, came in after the service, and addressed me in the following manner:—" *Why you cry, me never cry, no man make me cry, no man make me frightened.*" I strove to convince the poor untutored fellow that we ought to weep for our sins, and had the satisfaction of seeing him considerably affected; while the big unbidden tears freely rolled down his tawny cheeks. Hearing that he had a family, I enquired in what manner he brought them up, upon which he replied—" *Poor Indian much*

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Had to cross Ramshag Bay in a heavy Snow Storm.

wicked neglect their papouse ; say to Tom flog you such time, take him, never fail, no passion, no anger ; say Tom you much wicked, you much disobedient, you run away, me flog you for dat, me no passion, no angry, you bad chap, me said flog you such time, now not tell lie, so me flog Tom, he better boy, dat my way ; but many Indians flog children in great passion dis make dem no better, dis do good, no good."* Thus a poor native of the wilderness knew, that to correct children while the parent is in a passion, is both improper, and subversive of the end intended.

I had one day made an engagement to preach at a house, about nine miles across a bay ; but the appointed day brought with it such a snow storm as I hardly ever beheld, and how to face it I knew not : however, my friend, who undertook to pilot me to the place, was willing to brave its fury ; so we mounted our horses, and attempted to cross the bay, but such was the violence of the storm, that we could neither see, nor sit upon the saddle ; so we had to take to the woods, and skirt the bay as well as we could, till coming to a narrow part, we made another effort, and with great difficulty succeeded in getting to the place. Not an individual had come to the house : I imagined we should not have any congregation ; but I asked the man of the house, "did you expect me ?" expect you said the man : yes, certainly—"a Methodist preacher will go through fire and water to be at his appointment." I mention this anecdote, to show in what light the people view the hardihood, punctuality and perseverance of Methodist Missionaries ; and truly those faithful men Mr. William Black, John and James Man, had taught them, that there are no hardships ; but a zealous Missionary, fired with the love of God and souls.

* The Micmac Indians call a child papouse, a wife squaw, and a husband sanop.

Island of St. John much infested with Mice.

will encounter. What has not ardent, patient and persevering zeal affected? O ye frozen shores of Greenland! and ye dreary woods of Esquimaux! ye can witness with what patience and fortitude the Moravian Missionary, cut off from all the world, have

Planted the tree of life in fields of ice,
And made it flourish in eternal snow!

Within sight of Ramshag, lies the beautiful and fertile island of St. John, now Prince Edward's Island, to which there has been a great emigration from England, attended with much vexation.* It is a singular circumstance, that every few years, the mice so completely overrun this island, that they cut off every thing in the shape of food that comes within their reach; and though the people surround the fields and provision with trenches filled with water, they pass these in such vast numbers, that they make a bridge of their drowned companions, and cross by myriads. Some have assigned, as a reason, for the encroachment of this mice army, that the beach nuts, of which the woods are full, having failed the preceding year, they sally forth upon the settlements in quest of provender. A similar reason frequently brings the bears out upon the settlements. I recollect one autumn, while I was up the river St. John, the bears were so numerous, and destroyed so many cattle, that the people were obliged to send their sheep,

* I would here suggest a caution or two to any who may desire to emigrate to our North American colonies. Never buy land before you leave England: sometimes those who sell it, are little better than mere swindlers. Here is the mystery:—A favorite of government gets a grant of five or ten thousand acres. This land may be forty, fifty, or sixty miles in the interior, where there is no road, nor river, nor communication with any other place, but through a waste, howling wilderness.—This land is advertised in England, and sold in lots—say 500 acres each. The simpletons who buy it, go out to take possession of their Utopia, and lo, they have to seek it in the heart of a vast wilderness, disappointed that the land in question is hardly worth receiving as a gift. Some have returned home, and others have bought upon the spot more eligible lots, nearer the mart of trade; for of what use is land, to which the cutting a road would cost ten times the value of the lot: in a word, land in the woods is good for nothing, except in the neighbourhood of a road, a river, a creek, or the sea, by which you can carry your produce to market.

Bears numerous :— Anecdote of two.

&c. upon the little islands in the lakes, and keep a constant watch to prevent these hungry animals crossing to devour them.—The following odd circumstance, shows how very difficult it is to kill these animals, unless you shoot them through the lungs, head, or heart. A father and his son were watching some cattle they had placed on an island in the lake, and soon saw a prodigiously large bear crossing the passage; having a canoe, and loaded muskets, they paddled after him, and lodged the contents of their muskets in his body, till, having shot away their little stock of ammunition, (their enemy still swimming for the island), they paddled up to him and beat him with the butt end of their muskets, when, in the struggle, he got his paws upon the gunwhale of the canoe, and overturned the vessel; our heroes had now to swim for it, and the poor shot-battered bear got upon the bottom of the canoe, and there he sat, until, having obtained more help, they dispatched him with their bullets. Another instance that came to my knowledge is the following: a bear that was mortally wounded ran past a man who was felling timber, he, seeing the animal bleeding, left his tree and aimed a stroke at the bear, who, with a dexterity for which these animals are famous, snatched the axe from the man's hand, and striking with his other paw, tore him down from his breast to his abdomen, by which the unfortunate man was killed; the bear died also by the wounds he had received.

Early in the spring of 1802 I returned to my mission in Westmoreland, and shortly after set off to meet my brethren at Annapolis; at which place we had appointed to confer how we might best fulfil our missions, and promote the cause of God. Missionaries in Nova Scotia have always had a little annual conference upon a small scale, similar to that of their brethren at home, at which they settle their respec-

tive stations, and form their by laws; indeed a discretionary power of this kind should always be at the option of foreign Missionaries, where several of them are stationed in the same country; for how can it be supposed that any man, or any number of men, unacquainted with the country and their relative situation, can possibly know in what manner to regulate the several stations of a foreign mission?

Meeting with my brethren was truly refreshing to my soul. In a foreign land the sight of an old friend and countryman affords an infelt pleasure, and is infinitely more grateful than a fine day in the midst of December. In Nova Scotia this pleasure is enhanced by the circumstance of our being separated from each other all the rest of the year by bays, rivers, and large tracks of wilderness country; so that our annual meeting becomes a source of rational satisfaction, and renewed friendship. My brethren judged it best for me to labour for a short time on the Halifax mission, hence I changed with Mr. Black, who supplied my place at Westmoreland; where, at the request of the people, I was appointed to labour again the succeeding year. At Halifax I had large and attentive congregations, and my mind was both quickened and refreshed among the people. The society was in a lively flourishing state; some good was done, and many truly respectable people attended our chapel. During my stay in Halifax I had an opportunity of visiting several deserters, under condemnation, for leaving their posts, and firing at the party sent to pursue them; when I first entered the guard house prison, I observed one of them had a paper in his hand, which he was reading with great earnestness; I requested to see it, and found it contained a prayer, in which, after deprecating the divine displeasure, were these remarkable words: "Lord, give us penitential sorrow, that by the tears

Anecdote of some Deserters, who were shot.

"we shed we may make an atonement for the crimes
"we have committed;" a doctrine as contrary to the
word of God as it is to the spirit and letter of the
most excellent homilies, articles, and liturgy of our
established church; that this had been composed for
them by the chaplain of the garrison I will not say, but
I conceived it to be my duty to point out its dangerous
tendency; and withal show them the only true and di-
vine way by which a guilty sinner can possibly come
to the Lord Jesus Christ, so as to obtain acceptance,
justification, and pardon. After labouring with them
some time by reading, instruction, and prayer;
I had the satisfaction of seeing a visible and gracious
willingness, in two of them particularly, to come as
guilty, miserable, but confessing sinners, to the only
hope, the only advocate, the only Saviour of miser-
able mortals perishing in their sins: one of the three
being humbled only in a small measure, and possess-
ing some information, and more strength of mind
than the others, had some idea of dying as a philoso-
pher and hero. but when I informed him that unless
he died as an humble penitent, he would sink to ever-
lasting ruin, he was willing to come down a little
from the lofty station he had taken in his own vain
mind. How difficult is it for sinners of a certain cast
to come to Christ! they must share some portion of
the glory of their own salvation; admit this, and
they are willing enough that Christ should have all
the rest;—this natural pride of the human heart,
combined with unbelief and presumption, its legiti-
mate offsprings, causes many either to overshoot or
build below the rock of their salvation. Having sat
up with them in the prison all the night previous to
their execution, I attended them early next morning
to the fatal spot; and as they died with a humble
reliance upon the mercy of Christ, and some degree
of holy deliverance from the fear of death, I had

Returned to my Appointment at Westmoreland.

good cause to believe, that, two of them especially, were pardoned and saved through the blood of the Lamb. The same night I improved the circumstance of their death from the history of the penitent thief on the cross.

In the month of August, Mr. Black having returned from Cumberland, I set off once more to my mission in those parts, and on my way preached at Windsor and Patridge island, where I stopped to spend a few days with two amiable families, Squire Rachford's and Mr. Shannon's; I also spent a little time with Mr. Shreeve, the church Missionary, who kindly rode with me to the half-way river, where, at his request, I preached to a few persons at a school in the woods. During a considerable part of this winter my mind was much depressed, sometimes occasioned by indisposition, (for my constitution had received a shock, as has been already mentioned, by lying in a damp bed), but my greatest grief arose from a consciousness of unfaithfulness, and the want of success in the prosecution of my mission. Were this only a diary of my own experience, I might say many things respecting the workings and exercises of my own heart, its pride, its discontent, its murmurings, its opposition to duty, its lusting after ease, popularity, and learning; its being elated with praise, honour, and respect; as also its consequent repugnance to labours, reproach, and obscurity. O! how much grace it requires to make a thorough Christian! how much more to make a faithful minister; but most of all to make a zealous, patient, laborious and prudent Missionary. I had all I wanted or could reasonably expect of earthly enjoyments; the people in the settlements were affectionately kind; my accommodations were in general good; I had a horse to ride in the summer season, and a sled during the winter; had a few chosen books; and was greatly

A corrupt and dangerous Doctrine.

beloved by the people; but all these things availed little while religion did not flourish; the want of close communion with the Lord, joined with levity and unwatchfulness often covered me with shame and blushing, while the badness of the roads, the severity of the weather, and the wickedness of the settlements, all heightened and aggravated by an oft recurring gloomy train of thoughts, caused me to move heavily along; and yet the Lord did not leave my labours without fruit, nor my mind without consolation. I preached hard and laboured constantly; but many thought I was too legal, and certainly they had cause to think so, if the following doctrines industriously propagated in the settlements by some new-light preachers were genuine: 1st. "That a believer, though he sin never so much, is still pure;—God sees no sin in Isreal." 2d. "That the body of a believer only sins, and not the soul; as a nut thrown into the mud is only soiled in the shell, and not the kernel." 3d. "That the body of a believer may get intoxicated and commit whoredom, but not the soul; that being spiritual is not affected by such fleshly lusts." 4th. "That a sheep though he render himself filthy by going into the mud, and black, by rubbing against the stumps of burned trees, is a sheep still, as nobody ever heard of a sheep becoming a goat."

In the fall I visited Pedicodiack river, many settlements along the banks having no preacher, and but seldom any ordinances. My good friends Justice Dixon and Weldon accompanied me on this tour; our accommodations were poor in the extreme, for at one place we were all three obliged to sleep in one small bed, and, as the worthy magistrates were both portly men, I think it might safely be affirmed, that it never at one time contained so much law and gospel before; at other times we had no bed at all, and lay all night on the floor; but we had refreshing

Various Phenomena in the Pedicodiack River.

seasons in the woods among the people, and I trust several were both quickened and awakened.

Pedicodiack is one of the most dangerous and formidable rivers in Nova Scotia; it is nearly a mile wide, and withall so rapid and furious that it occasions the destruction of many boats and lives every year, situated at the head of the bay of Fundy. The tide's indraught is prodigiously strong, and as it rises nearly forty feet, it causes many curious phenomena; two of these are called by the people the *boar* and the *quicksand*; the former is occasioned by the rapid influx of the tide, which raises the water like a wall, and has often swallowed up both man and boat; the second, for which it is more difficult to account, is attributed by the people to quicksands moving at the bottom of the river, in an undulatory manner: in the last of these I was myself involved, and though the agitation of my mind prevented my calmly and minutely observing the phenomena, yet I think the opinion of the people is very probable. We were sailing down with the tide in a large boat; the day was fine, and the river smooth as glass, when all at once a mighty ebullition surrounded the boat, the waves rose in quick and violent succession, and, according to the best of my recollection, with a singular noise; I expected every moment the boat would be swallowed up, although the men seemed to think there was no danger; it quickly subsided, but had agitated the water to a considerable extent.

On the banks of this river many families of the old Acadian French reside, but so immersed in the superstition of priestcraft, that they are almost inaccessible to the light of scriptural truth; they are indolent in the extreme, seldom cultivating more land than is sufficient to supply their present wants. Their habitations are despicable huts, consisting of one large room, where they sleep, cook, eat, and perform

Missionaries should be Men of Patience, Courage, and Fortitude.

their devotions. Their language is a dialect of the Canadian French; and their general manners about half-way-house between the Indians and the white people. Hereabout, the country is much cut up, and intersected with rivers, bays, and creeks, so that travelling is always difficult, and sometimes dangerous; hence, a Missionary who labours faithfully in this vineyard had need to possess both strength of body, fortitude and courage of mind; he must not think to lay his head in the flowery lap of ease; the refinement of study are out of the question; a fear of the water would be a painful impediment to his usefulness; and a sedentary disposition would disqualify him altogether for being useful on a mission, where long rides, wild woods, and rapid rivers require activity and expose to hardship. God and a solitary individual or two are perhaps the only witnesses of his toils and difficulties; he cannot, in the fastidiousness of self indulgence, lean over a velvet cushioned pulpit and tell a sympathizing audience of his toils and trials, and then hasten back to his snug parlour and quiet study. Alas! the good man must often ride twelve miles through a snow storm to preach in a log hut, and cross a dangerous and rapid river in a small canoe to speak to half a dozen settlers on the opposite shore.

After a most affectionate and painful parting with the dear people of this mission, in the spring of 1802, I set off for Annapolis; at Cornwallis I called on the Rev. Mr. T. one of the Missionaries of the society "for the propagation of Christian knowledge."—He had been brought to the saving knowledge of the gospel in its purest form, by means of Mr. Black and the other Missionaries, and now zealously enforced the doctrine of salvation by faith. He requested me to preach in his parish, and brought his whole family to the meeting: while I continued at his house, he

related several anecdotes of the opposition and persecution he met with from his brethren. He had used Dr. Watts's psalms and hymns in his church, to the great mortification of some of his rigid hearers, who wrote to the bishop of Nova Scotia, to prevent such dangerous and methodistical innovations. The bishop highly disapproved of the practice; so that Mr. T. finding he was likely to get into trouble, wrote home to the society, who, with a liberality worthy so venerable a body, sent him a box of the psalms and hymns in question; at the same time testifying their approbation of his conduct, to the no small disappointment of his enemies.

The brethren met at Annapolis; and after deliberation, it was judged expedient, that five of the young Missionaries should go to New York, and be more fully set apart for the work of the mission. So we sailed from Digby, in the month of May, and after a rough, but speedy passage of six days, arrived in that city. Here I had an opportunity of contemplating the vast extent of the work of God, in the western world, and particularly that branch of it, which sprung from the labours, wisdom, and zeal of the Rev. John Wesley. To use the words of the venerable psalmist, we may exclaim—"what hath God wrought." In about forty years, there have been 1800 preachers admitted into the travelling connexion in America: 110 have died in the glorious work, not counting their lives dear, so that they might finish their course with joy, between six and seven hundred faithful ministers of the Lord Jesus Christ, are spread from the northern extremities of the province of Main to St. Mary's and the Altamaha river; in the southern extremities of Georgia; and from the sea board in the atlantic states to Erie-Detroit, Muskingam, Wabash and Missouri; in the west and south-westward to the Mississippi, Natches,

Upper and Lower Louisiana, to New Orleans and the Tombigbe settlements. In a word, the influence of Methodism in the United States, has generally been, especially to the south and south-west, coeval as well as coextensive with the settlements. At different times, a number of enterprising persons have emigrated into the interior, and forming settlements three or four hundred miles from any long established place, have been, for a season, deprived of the means of grace: such insulated settlements affording no field for a resident minister, have, occasionally, been visited by those itinerants, who were the most contiguous, until at length a cluster of such settlements has formed a circuit, and by their extent and consequence, have required the labours of several preachers. In this manner, the state of Ohio, Kentucky, the Tennessee country, the Western territory, and several other places, have grown up under the influence of Methodism, to their present dignity, extent and power; indeed there is hardly a settlement of any consequence to the west and south, but has been visited by active and faithful labourers from the different conferences, who have left behind them traces of saving light and real usefulness. The "rose of Sharon" planted by their hands has flourished in the midst of these woodlands, and thousands have taken their flight from the banks of the Ohio, the Alleganny, and the Seiota to the mansions of bliss! Methodism has been a peculiar blessing to this new world, where, having no religious establishment, many of the people would be left to contingent religious instruction, had not the Methodist preachers, with an alacrity and zeal not unworthy the apostolic age, spread themselves abroad in every direction, and become every man's servant for Christ's sake, and every settlement's apostle in the blessed gospel. The venerable bishops Asbury (and Wat-

 Hardships and Difficulties of the United States Preachers.

coat, who was then alive) treated us with affectionate simplicity, and with much solemnity and prayer, more fully ordained us for the work of the ministry; my mind was deeply impressed during this sacred service, and I felt a strong and lively determination to give myself more fully to the work of the Lord, in labouring for the salvation of souls.

In New York I saw several Missionaries from Upper and Lower Canada, and also from the vicinity of the Lakes; whose manifold hardships caused me to blush at my own weakness and want of courage; and hence I learned that with all the difficulties I had endured from cold, hunger, fatigue, and storm, a Nova Scotia mission is not one of the hardest in the world, though abounding in difficulties. Good John Bunyan's Pilgrim, when passing through the valley of the shadow of death, did not know there was another in similar circumstances, until he heard the voice of Faithful, and then he took courage; so in my own trials, when trudging through the deep snow with my saddle bags upon my back, riding across broken bridges, traversing the solitary wilderness, preaching in a smoaky log hut to a dozen people, or groping my way by night in the dark and swampy woods, I had sometimes been ready to conclude that of all others, mine were the greatest hardships: thus a young and raw recruit will swell into formidable dangers, what a hardy veteran would treat as trifles hardly worthy of apprehension; for now I learned that I had only been upon the borders of the desert, while others* had actually crossed the dismal and

* The dangers and hardships of many of the preachers in the new world, this land of rivers, forests, swamps and lakes, are not to be paralleled by any thing similar in an old country. Not unfrequently has a preacher to sleep in the woods. Sometimes a circuit is from one to two hundred miles in extent, through bad roads and a wilderness country. The living will do very well for strong hearty ploughmen and wood cutters; but fat bacon, fiery whisky and bohea tea, are not very grateful to a tender constitution or a sickly appetite. Sometimes a

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 Interesting Anecdote of a Forest Preacher.

dreary waste. The worthy bishops themselves take their full share of all the toils and labour attending an extensive circulation of divine truth in this vast world of woods—this boundless contiguity of shade. Bishop Asbury, in a pastoral sermon I heard him preach, showing that they were “not a wit behind any of their brethren,” the preachers, in labours, travels, and exposures, illustrated his position by the following simple but appropriate anecdote, which

preacher will have to ride from five to thirteen hundred miles to a conference.

At the general conference I attended in New York, there were some preachers from Charlestown, 800 miles distant; from Kentucky 800; from Ohio 700; from Tennessee 1,300; from the Western Territory 1,200; from the Missouri and Louisiana 1,400. There is likewise, another very severe hardship they have to encounter: if a preacher be a married man, there are no accommodations for his family; no preacher's houses: he has frequently to ride from one end of his circuit to another, to get a single room for his whole family; and this too, probably, in a miserable log-house; perhaps the good man is not more than one day at home in forty; and yet there are some excellent preachers; some men who possess strong minds, considerable information, and powerful eloquence. An English traveller thus describes a forest solemnity of preaching and religious exercises.—“It was one Sunday, as I travelled through the county of Orange, that my eye was caught by a cluster of horses, tied near a ruinous old wooden house in the forest, not far from the road side: having frequently seen such objects before in travelling through these states, I had no difficulty in understanding that this was a place of religious worship—devotion alone would have stopped me to join in the duties of the congregation; but I must confess, that a curiosity to hear the preacher of such a wilderness, was not the least of my motives: on entering, I was struck with his preternatural appearance;—he was a tall and very spare old man; his head, which was covered with a white linen cap, his shrivelled hands and his voice were all shaking under the influence of a palsy, and a few moments ascertained to me that he was perfectly blind. The first emotions that touched my breast, were those of mingled pity and veneration; but ah! how soon were all my feelings changed—his subject was the passion of our Saviour; and little did I suppose, that, in the wild woods of America, I was to meet with a man, whose eloquence would give to this topic, a new and more sublime pathos, than I had ever before witnessed. He drew a picture of the sufferings our Saviour; his trial before Pilate; his ascent up Calvary; his crucifixion and death. I knew the whole history, but never till then had I heard circumstances so selected, so arranged, so coloured; it was all new, and I seemed to have heard it for the first time in my life. His enunciation was so deliberate, that his voice trembled on every syllable, and every heart in the assembly trembled in unison: his peculiar phrase had that force of description, that the original scene appeared to be at that moment acting before our eyes; but when he came to touch on the patience, the forgiving meekness of our Saviour; when he drew to the life, his blessed eyes streaming in tears to heaven; his voice breathing to God a soft and gentle prayer for pardon on his enemies, ‘father forgive them, for they know not what they do.’ The effect was inconceivable; the whole house resounded with the mingled groans and sobs, and shrieks of the congregation.”

Anecdote of Bishop Asbury.

had a wonderful effect on the whole conference: "during the revolutionary war, a fort was besieged by a part of the British army, and the little garrison was reduced to the greatest possible distress, fatigue, labour, and privation, next to famine, excited a spirit of murmuring and discontent among the private men; the commander remonstrated, and after pointing out his more than equal hardships, held up his pint of rice, (which was all their daily allowance) observing that if any of the men were dissatisfied, they might share his portion among them, as he had no more than the meanest private in the garrison. The men were satisfied; their murmuring subsided." And now said the good bishop,—if any of the brethren are dissatisfied with your pint of rice, you are welcome to take my pint, and divide it among you.

CHAPTER FIFTH.

After the accomplishment of our object, in New York, brother Bennett and myself re-embarked for the cold and rugged shores of Nova Scotia, emphatically so, when compared with the beautiful and well cultivated vicinity of New York. After a delightful passage of five days, we arrived at Digby, in the bay of Fundy; and as it was sabbath, and we could not reach Annapolis, we went ashore, hoping for some opening to preach the gospel; but alas! Jesus Christ did not appear to have one foot of ground in all Digby; (the Nazareth of Nova Scotia) so after a solitary walk on the sea shore, we hailed the boat, and returned on board, to read our bibles, and enjoy what conversation our circumstances afforded. Digby is given up to smuggling, and at

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 Rage of some Smugglers.—Wilmot Mountain.

night, when the smugglers came on board, to carry their contraband goods ashore, we were greatly disturbed with their profane and worldly conversation; they continued to grow worse, and at last we reproved them, but this brought upon us a flood of reproach and invective: one of them, to show his importance, quoted a scrap of latin, but upon my calmly telling him we did not deal in scraps, his fury became ungovernable; and I believe, had it not been for fear of the consequence, they would have murdered us both.

The next day we procured a boat, to take us to Annapolis, where I was appointed to labour for three months.* The circuit is large and populous; and there are many truly pious people on both sides of the river. We have a chapel at Granville, ten miles from the town; likewise a small one on Wilmot mountain: this is a majestic eminence, that commands the whole bay of Fundy, and in fine clear weather, the opposite shores of New Brunswick.

I laboured on this mission, with great delight and satisfaction. The work prospered from Wilmot Mountain to the Waldeck settlement. Our meetings were crowded; many were greatly quickened: and seldom did we assemble together without a refreshing sense of the presence of the Lord. At Granville chapel, and the Waldeck settlement, the vast numbers who attended, necessitated me to preach and administer the Lord's supper, in the woods: the stillness of this sylvan theatre; the lofty pine and birch trees

* This beautiful little town, formerly the capital of Acadia, was called by the French, Port Royal. Its present name was given it in honour of Queen Ann; Annapolis, or the City of Ann; from the Greek word *polis*, a city. It is situated on the river, and near the basin of the same name, perhaps one of the finest in the world. The climate of the country of Annapolis is the mildest and most sheltered part of the province, and may be called the Eden of Nova Scotia. The town is small, but delightfully situated; it has a church, a methodist chapel, a court-house, a fine garrison, and many good houses; it is upon the bank of the river, which is cultivated on both sides, and full of meadows, gardens, and orchards.

There is much pure and warm Devotion in the Woods of Nova Scotia.

waving over head ; the table covered with the elements ; the surrounding and often weeping congregation left impressions upon my mind, that neither time nor place will be able to remove, and when I think of these seasons, my heart springs across the wide atlantic, to preach the gospel in the woods of Nova Scotia. The reader will pardon me for dwelling so much upon the simple annals of these, our British American colonists ; if like myself, he had formed his ministry, and received some of his greatest comforts in the wild woods of North America, the recollection would not be barren of entertainment.

Here all was spontaneous, affectionate, and sincere : the divine influence was like the dew upon Israel ; the emotions of God's spirit in the heart, were not shaped and modelled to the formal decorum of a large and splendid congregation, where a sob, a tear, or a sigh, would break in upon the unvarying monotony of religious propriety, and attract the attention of half-a-thousand orderly demure and unaffected worshippers. I am under no restraint, in saying, that in the forests of Nova Scotia, I have seen as much pure genuine devotion and holy excitement, as ever solemnized the finest temple made with hands, or ascended to heaven from the sincerest heart.

One day, while I was preaching, J. W. a man remarkably moral, and who had long lived in a very regular but self righteous manner mixed with the congregation ; the word fell upon his heart ; he became deeply convinced, that he was not built upon the right foundation ; and throwing aside his fig leaf covering, he came to the Lord Jesus Christ, for the garments of salvation. The change wrought on his mind was wonderful to all who knew him ; he became as holy and humble as a little child, and soon after died in the triumph of faith. A friend requested me to visit a woman of a very different stamp. When I

Anecdote of a dying self Deceiver.

entered the room, I found her propped up in bed, and to all appearance, within a few days of the final limit of human life: on my entering the room, her looks expressed her aversion to my visit, which greatly pained my mind; however I ventured to ask the poor dying deceiver, whether she had any reason to believe that her soul was in a state of salvation; to which with great acrimony, she replied—"what have I ever done that I cannot be saved?" immediately adding—"I do not know why I cannot go to heaven as well as another."—Strong delusion; and yet this deluded woman had the day before been receiving the sacrament, and a day or two after went unhumbled and unrenewed into the eternal world.

While upon this mission, my visits to the Waldeck settlement on the Annapolis bason, were most refreshing and precious to my soul. Some of the people were as simple as little children; for God had given them "the spirit of love, of power, and of a sound mind." Oh! how easy is it to preach, and how sweet to converse with a people in such a case. My preaching to these was always blest, and my meeting them in class was an enlivening season.*

Once, however, as I was visiting this settlement, an accident happened that had nearly cost me my life. The lady at whose house I lodged wished to accompany me in order to hear preaching, and visit a friend in that part; so my horse was put before the family gig, and we had arrived within a mile of the appointed place, when a tree that lay along side the road caught the wheel, and as the

* In many parts of Nova Scotia there are no regular class leaders; hence, the Missionary, as soon as he has finished his sermon, meets the class at whatever place he preaches; this is sometimes fatiguing, but generally profitable, as it gives him an intimate knowledge of the people, and often lays the foundation for that pastoral and christian affection which subsists, as much in Nova Scotia, as in any place I ever knew.

Riding to the Waldeck Settlement was upset in a Gig.

horse was going on a smart trot, the gig was overturned with a considerable shock, and we were both thrown out to the distance of several yards. In my first apprehension, I did not know but I had fallen to rise no more. Poor Mr. B. called out, "O sir, my jaw is broken;" and one equally ignorant how far he had sustained injury, replied, and my ribs are all fractured. However, after a few moments colloquial condolence with each other, we found the injury we had sustained, was not equal either to the shock with which we were thrown out of the carriage, or the apprehension we felt in the first moments of our fall; nevertheless we were both sadly bruised, and my clothes were much torn. When the gig upset, the horse stopped, otherwise it must have been broken all in pieces, as it was in the midst of a wood. We had some difficulty in restoring things to order: however, we managed once more to resume our places, and pursuing our journey, thanked our Almighty preserver that we had not been killed on the spot: "thou Lord savest both man and beast;" thy name be to endless ages adored. The people were waiting for my arrival in a large barn; and after pinning together the rents in my clothes, I preached away all my sense of soreness, and had a most profitable time. It was otherwise with Mrs. B. she being much older, did not recover from the bruises she received for a long time.

My time at Annapolis being expired; I took an affectionate leave of all my friends; and early in the fall, crossed the bay of Fundy, for St. John, on which mission, my brethren had appointed me to labour during the winter. Evangelical religion was first planted in St. John, by that holy and useful Missionary Mr. Abraham John Bishop, from the island of Jersey. He was, under God, the chief instrument of the first revival, both in the city, and along the

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The Death of Abraham John Bishop, a faithful Missionary.

banks of the river ; and his name will long be as music in the ears of many who date their first impressions from his Missionary labours. He was truly a man of God, and possessed a large share of the genuine Missionary spirit :—he feared neither the rich nor powerful, but would lovingly invite or mildly reprove all who came in his way. What is sometimes dignified by the name of prudence, was in his estimate lukewarmness. He rarely met an individual in the street without speaking to him on the concerns of his soul. In a word, he was “instant in season and out of season ;” and although a man of fortune, he was humble as a little child, and self denying as an hermit. His rank in society added a lustre to his zeal ; and his loving and affectionate spirit made his reproofs “an excellent oil :” but he is no more ; he was early snatched from the toils of warfare to the triumphs of glory.—The conference wanted a Missionary, who could preach both in French and English, to visit the island of Granada ; and as he was eminently qualified for this undertaking, he was sent to the West Indies, and in those blooming regions of perennial death, he soon paid the debt of nature, and was transmitted to glory, by that blight of mortality the yellow fever ;—dying in the prime of his life and the midst of his usefulness. Holy shade, farewell !—thou feelest no more the bitter blasts of Nova Scotia, nor the scorching fervor of the torrid zone !—Gentle Missionary, may my spirit be with thine in the regions of repose and the mansions of eternal blessedness !

On my arrival at St. John's, the severity of the fogs (sometimes the sun did not appear for a whole week) created great pulmonary oppression, and difficulty of breathing ; hence, the climate appeared hostile to my constitution, and occasioned a fear that eventually I should not be able to stand it ; however, in this I had apprehended more than I actually felt, for after a

Lost in a Snow Drift on the Bay of Beilisle.

little while the inconvenience passed away, and a sense of the goodness of God, together with a strong desire to be useful, reconciled me to my situation.

The Saviour's love can every place beguile;
 Make the rocks bloom, the arid desert smile.
 If he be near all Eden's in my soul,
 Whatever skies preside or seasons roll.

My labours on this mission, if not remarkably successful, were at least salutary to myself, and profitable to as many as feared God. Our little chapel was often greatly crowded, and my own soul was much quickened.

In the winter I went up the river St. John, perhaps the second in British North America for extent and importance. During this excursion I was on the point of perishing in a snow storm; night approached just as we were entering upon the bay of Beilisle, a part of the river nearly seven miles wide; the powerful drift had erased all the road, and was so thick and furious that it prevented our seeing further than the horses' heads. There were in the sled, besides myself, two women, a child, and the driver; our situation was truly perilous, as the bay across which we were pursuing our journey was full of air-holes, occasioned by the tides and current;

While round us night resistless closed fast,
 With the wild tempest howling o'er our head.

We knew not which way to take; the storm increased, and blocked up our path before and behind; the deep and accumulating snow greatly impeded the sled; the drift was full in our face, so that the driver could hardly look out, or the horses face the furious element. For some time we were bewildered by our situation, nor did the driver know which way to guide his horses, so that the prospect of being benighted and lost stared us in the face, as the severity of the cold would soon have put an end both to our

The particular Providence of God a pleasing Reflection.

hopes and fears, and would have left us to bleach beneath an inclement sky. But in this extremity God did not reject our supplications; just as the night shut in with all its horrors, we arrived on the opposite shore, not far from a house, thus divine providence (the infidel would say chance) interposed for our preservation. Let God be praised for his goodness in the hour of extremity; and may my soul derive confidence from his past guardian care.

In writing this narrative I shall often be disposed to advert to God as the blessed agent in my various deliverances and escapes; if this seem like enthusiasm, I must bear the stigma;—if like pride and arrogance, I believe I shall never be humble. One from above has taught me to “acknowledge him in all my way, and he will direct my path.” He has told me that “a sparrow cannot fall to the ground without his notice;” that “the hairs of my head are all numbered;” yea, that “he is about my bed and my path:” hence, I cannot much regard such chance-mongers as the maker of the following lines:

“When the loose mountain trembles from on high

“Shall gravitation cease if you go by.”

Yes, he that knew the mountain would fall, knew also that I should pray for deliverance, and suspended the ruin until I was safe beyond the roll of the furthest stone.

The next day we pursued our journey, though the cold, the intensely cold north west wind blowing full in our faces rendered us in a manner torpid; in a little while I could hardly tell whether I had either feet, legs, or hands; towards evening one of our horses gave up and fell down upon the snow, so we had no choice but to leave the river and make for the first house, which, though greatly destitute of accommodations, (it was a log-hut) we were obliged to make our asylum for the night. I have often been

Hardships of travelling on the River St. John.—Anecdote of a Chapel.

surprised at the inhabitants of Nova Scotia and New Brunswick, many of whom, though possessing considerable land and money, will live in these wretched hovels, sometimes with scarcely a pane of glass in the window, and frequently in the midst of winter the door wide open; one might almost imagine that such ice-hardened constitutions would be sufficiently inured to colonize the planet Saturn. With some help we got our poor horse from the river, and in the morning our friends from the next settlement, who knew we were coming up, and fearing the violence of the storm had exhausted our horses, sent a fresh sled and horses, with which we arrived in safety at Sheffield, the place of our destination.

I would here observe, that travelling such a country as along the river St. John's, in the depth of a North American winter, is one of those hardships of a Missionary life, that calls for no ordinary faith, patience, and fortitude. Traversing an immense frozen river* on which you have to encounter dismal snow storms; your body rendered torpid by the severity of the cold; your accommodations probably a log-hut; your sleeping room pervious to the storm; your bed covering, in some places, hardly sufficient to keep you from shivering. Ah! how often have I longed, and anxiously waited for the morning, and

* In the depth of winter, the ice on the river St. John, is from two to three feet in thickness; and as there are no roads through the woods, all the travelling is performed on this aqueous bridge. The Presbyterian chapel, at Sheffield, in which I was frequently invited to preach, had been drawn upon the ice more than five miles: the circumstance was as follows—It had been built upon a litigated lot of land, and the people having a glebe five miles lower down the river, it was agreed to get the whole settlement to assist in removing the chapel, which being a frame building large enough to hold 800 people, with a spire steeple, required some difficulty. More than 100 yoke of oxen, besides horses, were employed on the occasion; and after the chapel was raised with levers from the foundation, immense beams were placed under the whole length; to these, the oxen were yoked with iron chains, and at a given signal, each man standing by his yoke, the chapel was drawn down the bank of the river, and so along to the appointed place: after which, I had frequently an opportunity of preaching in the same emigrated building.

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A description of the River St. John, in New Brunswick.

the maple fire, at which I might warm my cold and benumbed limbs. These are some of the trials for which a Missionary, travelling upon the river* St. John must prepare himself. Yet, amidst the severity of the weather I had some precious seasons; the simplicity and affection of the people beguiled many tedious and bitter hours. The reader may ask how I spent my time; I could not retire and walk in the woods as in the summer season. When I had to visit a settlement some of the friends carried me in a sled; this usually required some little preparation. On this occasion, a little party was formed, and sometimes two or three sleds would set off in company. The preaching was usually in some house, where frequently a social entertainment was provided for the whole party. After preaching, I spoke severally to the members, and then (unless I stopped all night) returned in the same manner I came; sometimes riding nine, ten, or twelve miles upon the ice, after preaching in the evening;—but this is not so formidable as a stranger would imagine; for your *quantum* of clothing is generally proportioned to the severity of

* As a part of my circuit lay upon the banks of the river St. John, I will, with the reader's permission, give him a short description of this noble stream, which though not famed either in song or story, is a sea compared with the river Thames. In the classification of rivers it would obtain a third or fourth rate situation, as it is more than 400 miles in length, extending towards lower Canada, and about 4000 feet or nearly a mile wide. 250 miles above Fredericton, or about 320 from the sea, are the grand falls. A Cataract 90 feet perpendicular; it empties itself into the bay of Fundy in latitude 45 degrees north, and longitude about 65 degrees west. Along its banks are fine tracks of upland and intervale. It receives the tribute of a number of smaller rivers, and noble lakes. The woods, through which it glides with silent majesty, are full of pines, some of which are the largest in the world; also maple (from which the inhabitants extract their sugar) spruce, hemlock, birch, oak, beach, &c. There are many settlements on either side; but the country is by no means populous. The inhabitants who live on the banks of the river are obliged to retreat to the high land in the spring of the year, as the freshets that roll down inundate all the intervale, and frequently sweep away houses, barns, and cattle. The woods contiguous to the river are much infested with bears, who often make depredations amongst the cattle. The settlers are chiefly emigrants from the United States; half-pay officers, and others, who served in the British army during the American revolutionary war.

Difficulty of Travelling.—Revival of Religion at Sheffield.

the cold.—My travelling dress was as follows:—woollen stockings and socks, boots, overhauls, socks over my boots, surtout coat, fearnought great-coat over this, worsted gloves, and often woollen mittens over them, a fur cap, with a large silk handkerchief tied over the lower part of my face: thus equipped, I have frequently bid defiance to the cold, and rode twenty or thirty miles at a time, without much inconvenience. The greatest difficulty in travelling arises from the depth of snow and the narrowness of the path, that is usually beat; when if two sleds meet, the lightest must turn out of the path, and the consequence is a plunge into the snow, which is frequently from four to six feet deep. In riding through the woods, the boughs are so curved downward with the weight of snow hanging upon them, that if any part of your sled touches the tree, the whole superincumbent mass falls down upon you: however, it is rare for any part of this to melt while you are on your journey, so that you seldom suffer any other inconvenience than its covering your clothes.

I preached with much profit at Sheffield, where we have a little chapel, on the right bank of the river, at Majorville, and on the grand lake. This, in the summer season, is a lovely expansive sheet of water, about forty miles in length, and from four to seven wide; but in the winter, it is dreary in the extreme. At Nash Walk, St. Ann, and several other settlements, I had an opportunity of sowing the seed of eternal life. At Sheffield, there had been a considerable revival of religion, under the ministry of brother Bennet. Many young people had been truly awakened, and others found redemption in the blood of the Lamb. The Presbyterian society, (which contained some truly pious persons) was greatly quickened; and the whole settlement was moved with religious excitement. "Thus the wilderness blossomed abun-

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Spread of Religion in America.—Was appointed for Liverpool.

dantly, even with joy and singing ;” for in these cold snowy forests, the light of piety sheds a serene beam ; these wastes have heard a voice ; these woods are often rendered vocal with the praises of redeeming love ; these lofty trees have often beheld the humble colonist kneeling beneath their shady covert, and pouring out his soul to God in prayer ; and the solitary dominions of primeval shade have often resounded with the glad tidings of salvation, through the gospel of our Lord Jesus Christ.

Through vast America’s continuous woods ;
 O’er mountains, lakes, and pine, form’d solitudes
 Where mighty rivers unregarded flow ;
 And lofty elms and quivering maples grow :
 Where fine Savannahs beautifully green,
 Luxurious rise amid the sylvan scene :
 Where high the Allegheney mountains frown :
 Where wide Missouri rolls his waters brown :
 Where from his lakes the sire* of rivers pours ;
 Or, down his steeps the Niagara roars :
 The light of piety serenely flows,
 And makes the forest blossom as a rose.

In the spring: I recrossed the bay of Fundy, to attend the annual meeting of the Missionaries, at Windsor, in Nova Scotia, when my brethren appointed me to labour on the Liverpool mission. After spending a short time at Halifax, among my old friends, I sailed for my appointment.—This was the most compact and comfortable circuit I had laboured upon since I came into the country ; and I soon found myself at home among this friendly, civil, and respectable people.

In the course of my labours, I visited Port Mutton, Port Jolly, Port Medway, and Port le Bare, small places along the eastern shores of the Atlantic. They were chiefly inhabited by fishermen ; many of whom possessed, in no small degree, the spirit of the gospel.—Here I resolved to devote myself anew to my mas-

* The river Mississippi is called by the Indians the Sire of Floods.

Sweet enjoyment in the Hut of a Fisherman,—how employed.

ter's work. I resumed my four o'clock rising; and, as I thought it would conduce to my health, further my studies, (for which I had now a little leisure) and assist my soul in its warfare with corrupt nature, I abstained altogether from animal food—a practice however, which I did not long continue, as it brought on a painful *diarrhœa*, and complaint in my bowels.

During this winter, I had, both at Liverpool and along the shore, many good seasons of divine influence. It is true, among fishermen, my fare was not so excellent as in some other parts of the province; but in some spiritual enjoyments, I had, probably, as refreshing ordinances in a fisherman's hut, as many respectable and popular ministers enjoy in the spacious chapel. In these cottages, I have sat reading my bible, or dictating a scrap of poetry, while the father or the son has taken his gun, and in a little while returned with, perhaps, half a dozen wild ducks, for dinner.

In these huts, I have often forgot both the busy, the splendid, and the learned world; and retiring into myself, have tasted the joys of Eden, in the midst of a wilderness. A Missionary should be a man much mortified to the world, else, how could he cheerfully labour in the wilds of Africa; the woods of America; the ices of Greenland; or the islands of the south sea—The beau priest—the elegantly popular minister—the man of a finely cultivated taste and varied literary accomplishments, are not the most suitable men for Missionaries, in such stations, nor is there much fear that such will be tempted to make the wigwam of the Indian, the cottage of the Negro, or the hut of the fisherman, the theatres of their costly labours; and yet it is in the abodes of pious poverty, that we often meet with smiling content and placid resignation: there we often see low circumstances, combined with exalted hopes—misery on a bed of straw “justifying the ways of God with men.”

The blessings of Poverty.—Dreadful Gale on my Passage from Liverpool.

gratitude breathing out praise for barley bread and simple water—warm-hearted devotion forgetting its poverty, and only supplicating for more grace—noble minded generosity freely imparting a portion of its scanty means to the more abject and forlorn—the afflicted and tender hearted mother giving the last morsel to her children, while the affectionate husband strives to hide his own distress, that he may comfort his afflicted wife and suffering family.

These are thine own sweet poverty ! and these
 Make thy mean fare and little cottage please.
 With such a train, thy lot is nobler far
 Than his who wears a coronet and star !

CHAPTER SIXTH.

In the spring, at the request of Mr. Black, I went to supply his place on the Halifax mission, he having gone to the Baltimore general conference to meet Dr. Coke. I sailed for Halifax in the brig *Rover*, formerly a Liverpool privateer, and the same day (April 10, in the year 1804) when we were within sight of Sambro light-house, at the entrance of Halifax harbour, a gale of wind set in from the north east, and blew with such violence as forced us out to sea, in as critical and unpleasant a situation as can possibly be conceived. The captain, who calculated to get into Halifax the same night, had made no provision for the vessel. We had not a single candle for the binnacle; the men were mere landsmen, hired only to carry the vessel round to Halifax, there to be refitted.—Hence, in the midst of the gale, they skulked below. The captain was greatly agitated, fearing the storm might continue long and oblige us to bear away for the West Indies, which, in our situation, would have been a famishing alternative: some of the passengers persuaded that we should ar-

Had succour from the Word of God.—He hears Prayer and is a present Help.

rive the same evening, had not supplied themselves with any provisions; but my friends in Liverpool, as if actuated by a wise foresight, in a manner quite unaccountable to me, had put on board, for my use, two baskets of provision, with two bottles of spirits; and this, by the providence of God, was a seasonable supply for us all, as both captain and passengers shared the little stock. In our extremity, I had recourse to my old and never failing refuge, the bible; which in difficulties, dangers, and afflictions, has always been my sheet anchor, my fountain of hope, and my greatest comfort; and although I am no advocate for bibleomancy, yet the very first chapter to which I turned, was David's description of a storm, in the 107th psalm, in which, are these most appropriate words—"then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still: then they are glad because they are quiet; so he bringeth them into the desired haven:" on which passage, I reasoned thus—"is not God the same as heretofore? has he not all power in heaven and on earth? do not the prayer of his people still come up before his throne? is not all nature under his controul? even the winds and the waves obey him. Were not the things that were written aforetime written for our instruction, that we through patience and comfort of the scriptures might have hope? From these reflections sprung an inward reliance on the divine veracity, faithfulness, and power; and I felt satisfied God would deliver us. The wind, which had blown from the north-east, lulled and came round to the south-west; and though the storm had driven us as far westward as Cape le Have, we got into Halifax the next night. "O that men would praise the Lord for his goodness, and magnify his holy name." Some may call it superstition, cant, folly, presumption, to suppose that the great God

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Some deny a particular Providence, and deface all the Beauty of Religion.

would arrest the course of the elements at the request of a poor worm.

Shall burning Etna, if a sage requires,
 Forget its thunders and recall its fires;
 On earth and heaven new motion be imprest,
 O blameless Bethel! to relieve thy breast?

Thus sung that smooth and soft poet Alexander Pope; but, shall we, in compliment either to Pope, Hume, Middleton, or any other sceptical poet and philosopher, give up and deny a particular providence? —we might as safely give up the whole of religion altogether, and go back to the *chance, atom, and fate* systems. What! overlook the many particular answers in prayer with which God favours his people; overlook the many promises that offer his interference in the hour of need; overlook his watchful care over his church, and say that Jehovah is only an unconcerned spectator of his children's afflictions. Perish the page of mine that would make an unrighteous composition with such men, merely to avoid the old stale, and unmeaning cry of enthusiasm and superstition. If we concede vital religion to the humour of every objector who chooses to new model the word of truth; the mere moralist would fritter away the new-birth into I know not what of water baptism and regularity of life; the rational mystery hating socinian would rob the Redeemer of his equal and essential Godhead, and glory in the sacrilege! proud philosophy would account all spiritual and heart-felt influence downright enthusiasm! each self-sufficient pharisee would tear the richest jewels of grace from the Saviour's crown! while the latitude-loving antinomian would divest the gospel of either condition, morality, or holiness! bigots would strip religion of candour, and pompous prelates destroy its simplicity! thus, among the whole, lovely religion, that masterpiece of the wisdom and goodness of God, would fare like the beautiful statue left by

Missionaries find much Consolation from an over-ruling Power.

the sculptor for inspection in the market place; every beauty would be erased, till the whole were a mutilated mass of deformity.

Providence is the glory of a Missionary! What man upon such an errand would leave his native shores and face peril and fatigue in distant climates without the hope of a reward, without the confidence of a protector, without the consolation of believing in an all-seeing God? Answer ye holy men who have gone to the ends of the earth to preach the gospel! who have faced the burning south! braved the blustering north! ventured your lives among the treacherous Malays, the savage Indians, the wild Caffrees! did not you derive comfort from an over-ruling providence? When the tiger,* the serpent, or the kayman were overcome or eluded, did you not see the hand of God? Yes;—it was this providence that cheered your spirits when wasted with sickness, worn down with fatigue, or harrassed by wild beasts and savage men. Your lives were in “jeopardy every hour;” truly, if in this world only ye had hope, then were ye of all men the most miserable; but ye had consolation in the midst of your suffer-

* “On one of my voyages either to or from Queda, a Danish ship hailed us, and approaching, ran foul of our stern and broke our flag-staff; we landed near a wood to cut down a tree to make a new one; while the men were cutting down the tree I walked on the outside of the wood, eagerly looking for some game, and soon discovered among the high grass an object which I mistook for an hair: I was just going to fire, when the animal rose up, and proved to be a tiger; my arm involuntarily sunk down, and I stood motionless with horror, expecting he would make a spring at me, and gave myself up for lost; but, by God’s providence watching over me to deliver, the beast seemed as much alarmed as I was, and, after staring at me for a few moments, turned slowly about and began to creep away like a frightened cat, with his belly close to the ground; as I approached the water, there was a piece of jungle or low thicket before me, and I was turning to the left to pass round by the side opposite the boat, thinking that I might yet find some game, when, seeing the men labouring hard to drag the tree they had felled towards the water, I altered my course and went to their assistance; no sooner had I entered the boat than I discovered on that side of the jungle to which I was first going, close to the beach, a large kayman watching our motions, whom I should certainly have met had I gone round by the way I intended.”—*Letters of a Moravian Missionary on the Nicobar Islands.*

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Anecdote of the singular Courage of the Abbot Sidotte.

ing,* and courage to bear up, drawn from the cheering promises and a watchful providence.

The friends in Halifax received me gladly, and I laboured among them greatly to my satisfaction till the latter end of summer, when Mr. Black returned from Baltimore, and I was by him united in marriage with Miss Mary Seabury; this was a union of much prayer and deliberation; my reasons for it were the following: 1st. Mutual attachment and congeniality of mind. 2nd. Similarity of sentiment in religion; "How shall two walk together except they be agreed." My wife had been brought up in the fear of God from her infancy, and from the age of sixteen had experienced a saving change of heart; her mother is a deeply pious, well informed, and respectable member of the Methodist society; her uncle, Dr. Seabury, was a pious bishop of the episcopal church in America; and her grandfather a respectable presbyterian minister: thus, like Timothy, she had the benefit of pious ancestors, I thought then, and after eleven years experience still think, that a Missionary may be more holy, useful, and happy in a married than a

* In August, 1709, the Abbot Sidotte set out from Manilla, with Michael de Eloreago, an experienced captain, who had offered to carry him over to Japan; they arrived upon the coast, and were informed by a fishing boat that they could not go into Japan without exposing themselves to imminent danger, that as soon as ever they had set their feet on shore, they would be seized and carried before the emperor, who, being a cruel and bloody man, would immediately put them to death with dreadful tortures. Thereupon the Abbot withdrew, to beg of God to inspire him what course to take; about five o'clock in the evening he returned to the captain to acquaint him of his final resolution. "The happy moment is come, sir," said he to him, "I have so many years wished for. We are now at the entrance into Japan; it is time to prepare all things to set me ashore in the country I have so much longed after: you have been so generous as to bring me across a sea that is unknown to you, and made famous by so many shipwrecks, be pleased to finish the work you have begun, leave me alone amidst a people that is an enemy to Christianity, but whom I hope to bring under the yoke of the gospel. I do not rely upon my own strength, but upon the all-powerful grace of Jesus Christ." The captain yielded to the pressing instance of the Missionary, and ordered all things for setting him on shore in the dark night; in the mean time the Abbot wrote several letters, prayed with the ship's crew, made an exhortation, and going into the boat was landed on the shores of Japan,

Married Missionaries more comfortable than single.

single state. A married Missionary is less liable to scandal, and the mission will be scarce more expensive; a faithful woman will sympathize with her husband under the unavoidable trials of his mission; he will stay more contentedly abroad. Had I remained single, instead of fifteen years, I fear I should not have stayed five in a foreign land. "A virtuous woman is a crown to her husband;" he has one friend, at least, to whom he can communicate his joys and sorrows; one counsellor to consult, advise, and confer with in his difficulties; in a word, I am decidedly of opinion that a married Missionary is more comfortable than a single one; my wife has travelled with me 8000 miles by sea and land; we have had seven children, four of whom we have buried, but with all the travels, shiftings, difficulties, and trials we have had to bear, we should not be willing to take Alexander's sword, nor yet any other, and cut the gordian knot that binds us together; our language is,

Together let us sweetly live, together let us die;
And each a starry crown receive, and reign above the sky.

We continued in Halifax but two days after our marriage, and then sailed for St. John, in the bay of Fundy, where, after a quick and pleasant passage of five days, we landed just as the service began in the chapel;—thanks to the Lord for marine mercies!

During this winter, 1804-5, I laboured in St. John and along the banks of the river with visible success, and much satisfaction; old differences in the society were reconciled; prejudices among the town's people seemed to lose ground; there was a manifest increase of christian affection and simplicity among the society. With regard to myself, (I speak in the fear of God), my affections were much warmed with holy desire to promote the glory of our blessed Redeemer, and the salvation of his moral family. I

Had my Mind greatly quickened and engaged in my Work.

divided the day into regular parts, and in the morning from four till eight devoted my time to reading, writing, and meditation. I rose every morning at four o'clock, in the bitterest weather, and lighted a fire in the stove, as this only would warm the room and check the intense cold; the forenoon was spent in visiting from house to house, and visiting the sick, as well as providing for the wants of my family; the afternoon was taken up in reading, and meeting the classes, four of which I regularly met every week; in the evening, though in the depth of winter, we had generally a meeting of one kind or another. My labour demanded all my time, but it was delightful; even the fragments were gathered up and preserved for use; for I do not recollect that I ever felt more fully influenced by the spirit of my duty than at this time. "*Be instant in season and out of season*" was my motto. I held prayer meetings in different parts of the town; and as the intense cold prevented my preaching in the chapel, I preached from house to house. I catechised the children once a week; and every Monday evening had a select meeting in my own house, for reading the lives and experience of Christians; several were deeply awakened; the society was much edified and quickened; my own soul was "like a watered garden." O how sweet is sailing to heaven, when wafted along by divine influence, and freighted with humble love and holy zeal. Surely these were times of the son of man; but I am sorry that a regard for truth compels me to say I was not always thus diligent on my different Missionary stations; sometimes weakness of body; sometimes unbelief; and not unfrequently a desire for curious and pleasing studies, would slacken my ardour, and restrain the spirit of holy diligent exertion. A Missionary to a foreign land should rather be a diligent than a contemplative man; his object

A Missionary should improve every Incident on his Mission.

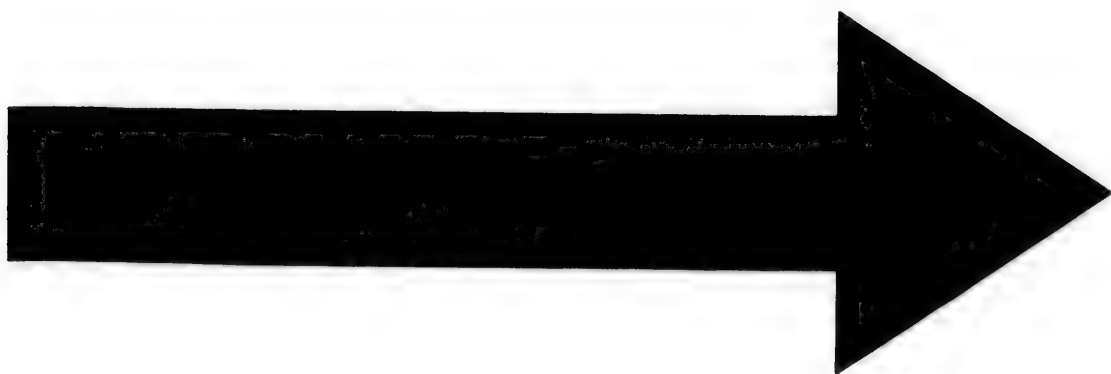
should be more to save souls than gain knowledge. Activity is the soul of a mission! I would rather see a Missionary travel ten miles to preach to a dozen solitary souls in a thicket of trees, than descant never so beautifully on polite learning. A diligent man may glean much rare and profitable knowledge while in the prosecution of his duty; and I would have him not to let any thing interesting escape his observation, but make minutes in his pocket memorandum book of all useful and lively incidents. I have often in a log-cottage heard the most singular and striking occurrences; fragments of such conversations as I have noticed in the solitary wilderness; details of curious adventures and experiences from many who live in the bosom of the forest, would agreeably and beautifully adorn the pages of a narrative, or the numbers of a magazine. The moravian Missionaries have filled their journals with many simple, beautiful, and interesting details, hereby affording an excellent model to all who go upon this blessed errand. Crantz's history of the mission at Greenland is full of these interesting and heart-touching details. But, to return; I well remember one sermon I preached at this time from these words: "*Be instructed, O Jerusalem, lest my soul depart from thee:*" surely this was delivered with the power of the Holy Ghost sent down from above; a brakenness of heart and many tears indicated much of the divine influence; groans, sobs, and exclamations were heard from every part of the chapel; some wept aloud, and others were powerfully agitated, and the blessed effects of this solitary address were visible for many months, although I know not that ever I preached a sermon under greater anxiety and depression of mind; my soul had been harrowed up by some heavy and unexpected trials; and I almost began to doubt whether or not I was called to the ministry; however, the

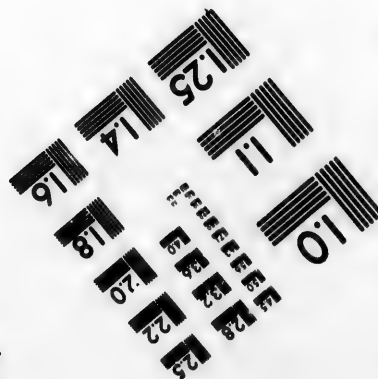
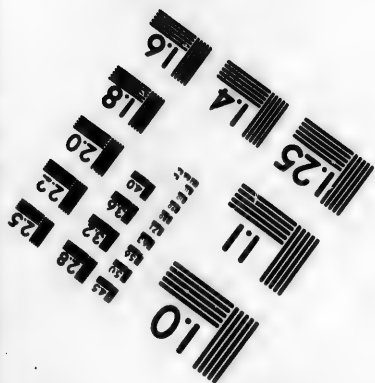
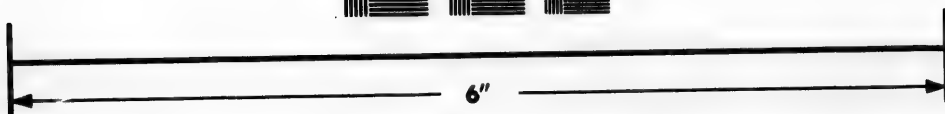
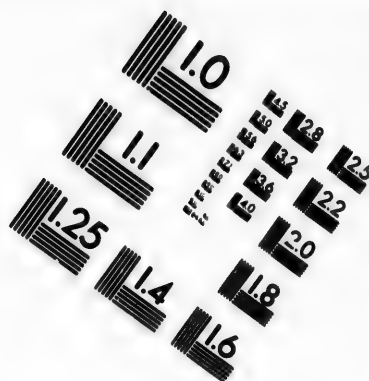
Reproving Sin entailed upon me considerable Reproach.

above gracious attestation broke the snare, dispersed the clouds, and filled my heart with renewed zeal, courage, and resolution. Can there be a greater proof of the divine omniscience and compassion than such visitations? and where is the true missionary, minister, or christian that is not a witness of such seasonable interpositions? seasonable, because the Lord reserves the greatest mercies as antidotes to our greatest miseries; he only saves us as we are perishing, and when the storm is most furious, comes rushing upon the waves.

In the prosecution of my mission I had many precious seasons, and also strong trials; and I am well persuaded, the more faithfully and undauntedly a minister of Christ discharges his duty, the more the old serpent and his brood of vipers will hiss and bite. I had to preach against sabbath breaking, and the magistrates thought I reflected upon their conduct, because during the herring, salmon, and shad season, they allowed the people to fish on the Lord's day, even before the city, and as a reason alledged that fish ran more abundantly on that day than on any other. Interest will never want an excuse for breaking in upon the most sacred duties. Dancing and reveling began to prevail in an unusual degree; and having to take notice of these, some of the gay, who occasionally came to the chapel, thought they were ill treated; so they came no more, conscience and duty required me to reprove drunkenness, and as this was the besetting sin of the place—"master thou condemnest us" was felt by a number of delinquents. I had to animadvert upon smuggling, and this came home to the very doors of the church of God, so that a brother possessing some influence and much property, would scarcely speak of me with charity, or to me with pleasantness.

One sabbath evening, I preached from this text—"my name is legion;" from which I endeavoured to





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Sermon on the Word Legion caused a curious Anecdote.

prove, that the wicked are under diabolical agency, and that satan, in various forms, rules in the hearts of the children of disobedience; observing that many evil spirits are engaged in this bad work, and that while one man is under the influence of a lying, another is governed by a cheating devil; a third, is the captive of a proud revengeful demon: these are seduced by a pleasure, loving, dancing devil; and those by a back-biting, evil speaking fiend. This man is possessed of an unclean spirit; and that of a dumb: Mammon, claims many for his subjects, and Beliel more. In a word, that all wicked men are of their father, the devil, because his works they do. This sermon furnished a topic of tea table conversation to the gay and wealthy, for some time. And a certain lady, not a novice in the art of detraction, (whose domestic, a serious, sensible young woman belonged to the society) came one day into the kitchen, full of this strange subject, and thus accosted her—"Hannah, I understand Mr. Marsden has been preaching about devils; but which devil did he say was the worst?"—*a backbiting devil*, madam, replied the recollected girl. It was enough. Hannah's mistress left the kitchen as quick as though she had been bit by a tarantula; and conscience was left at full liberty to make the application. Some thought I was too pointed; others said I ought to be stopped: thus did I prove the saying of Luther to Melancthon; that faithful preaching will either make men enemies to their sins, or to their ministers. Never did I more need the wisdom of the just, the innocence of the meek, and the boldness of the daring, than on these occasions. At one time I was upon the mountain of leopards; and at another in the den of lions, but the Lord was with me, and blessed be his holy name. I was enabled to outride every storm; though I had to hold the helm with a steady hand, and watch the sails with an eagle's eye. The principal inhabitants of the

Letter from the Mission Committee on Mission Affairs.

town of St. John were remarkably inimical: hence, we were often disturbed, although it never amounted to actual persecution.

During the fall, I received the following letter from the mission committee, in London; which, as it casts some light upon the state of our missions at that time, and contains some useful hints, I will here insert it.

NEW CHAPEL, City-Road, London, 10th Feb. 1804.

DEAR BROTHER.

SINCE the departure of our esteemed friend and brother, Dr. Coke, for America, we have been much concerned for the prosperity of the Methodist Missions. Feeling their great importance, as they respect the eternal interests of mankind, and the general increase of the Redeemer's kingdom, we have been very desirous of placing them upon some regular establishment, so that under the divine blessing, we might reasonably expect a continuance of their success.

The Doctor left Mr. Benson in charge of the missions generally, and Mr. Whitfield was entrusted with their pecuniary concerns; but Mr. Benson having, by the desire of the Conference, taken upon himself the management of the magazine, and being otherwise greatly engaged in the affairs of the connexion at large, he found himself quite unable to devote so much time and attention to the Missions as they required. And Mr. Whitfield having had a dangerous illness, which rendered him totally incapable of business, and no provision having been made to pay the bills which had been drawn, and were coming due, or to answer the various demands upon him on account of the Missions, it became a matter of absolute necessity to call in the aid of the Travelling preachers in the London circuit, and of some of our principal private friends, to consider of the best means to be adopted to support the cause of Missions, and the credit of the Methodist connexion.

It was determined in the present distress, to appoint a committee for the management of the Mission affairs, till the next Conference.

Mission Committee Letter sent to the Missionaries.

This committee to consist of all the travelling preachers in the London circuit, together with those friends, who compose the committee appointed at the last Conference for guarding our privileges, as stated in page 30 of the printed minutes, and also of a few other friends, whose assistance might be useful. The committee therefore to consist of the following persons : viz.

Joseph Benson
Joseph Taylor
Thomas Rutherford
Benjamin Rhodes
William Myles
Jabez Bunting
George Whitfield
William Jerram

George Wolff
Christopher Sundius
William Marriott
Robert Middleton
Joseph Bulmer
Luke Haslope
Thomas Allan
Joseph Butterworth.

The committee choose from the above, the following officers :

Joseph Benson, President,
William Marriott, Treasurer,
Joseph Butterworth, Secretary.

The first act of the committee, was to lend between three and four hundred pounds, in order to honour the bills which had been drawn upon Dr. Coke and Mr. Whitfield, on account of the missions.

In order to refund the above sum, and to provide for further demands, a circular letter was sent to the various circuits, desiring, that collections should be immediately made in our chapels, throughout Great Britain. This produced an enlarged correspondence on the subject, and it was found to be the general desire of the people, to have some accounts of the missions regularly published, with a full detail of the receipts and expenditures. The committee feel very desirous to comply with the wishes of the numerous subscribers, and render every satisfaction in their power. They would be glad to engage the public more generally in this blessed work, by giving all possible information : and that they may be enabled, from time to time, to publish interesting accounts of the missions, they would most earnestly recommend each Missionary, on the receipt of this letter, to keep a regular journal of

Missionaries required by the Committee to keep Journals.

his proceedings, and all particulars of his mission; together with accounts of all remarkable conversions, with the experience and death of any individuals, from which, extracts might be made for publication, and to transmit this journal or the heads thereof, at least twice-a year, to the committee, or till the conference give other directions.

It may here be observed, that when several Missionaries are stationed in the same colony, they might possibly think it needless for all of them to write home, but the committee would however, wish to receive accounts from each, as by comparing their several journals together, a more comprehensive view might be taken of the whole than would be formed by any single account, which might perhaps, omit many interesting particulars.

The superintendent Missionaries will be pleased to draw their bills on Mr. George Whitfield, New Chapel, City-road, London, till further direction; but at the same time send advice thereof, with the particular appropriation of the money, to the secretary above mentioned. And it is particularly requested that the Missionaries will most exactly comply with the conference minutes of the year 1800,* in order that the committee may render a satisfactory account to the subscribers at large of the expenditure of the money.

Upon this occasion, it may not be amiss to drop a hint to our Missionaries upon the importance of an exact observance of the

* The conference adopted the following rules respecting the missions:

1. The superintendents shall be responsible to the English conference, and to their agent the Rev. Dr. Coke.
2. The superintendents shall keep exact accounts of all monies received by them on account of the missions, and of all the disbursements of that money, and transmit those accounts annually to Dr. Coke, or in his absence, to the London Superintendent, to be laid before the conference.
3. That the collections and disbursements at large shall be annually laid before the conference, or before a committee appointed by the conference; that they also shall be transcribed into the ledger, and published as the conference shall appoint.

Conf. Min. 1800, page 27.

N. B. The London committee recommend to all the Missionaries an attentive perusal of the conference minutes, for the year 1800, on the subject of the mission.

The Methodist Discipline should be enforced on Missions.

Methodist discipline, which has been formed under the immediate direction of divine providence, and altogether suited to the state of Christian society ; a due observance of the life and conversation of private members ; and a full determination to hold no communion with those who walk disorderly, let their situation or circumstances be what they may, will have a great tendency to promote vital godliness, and to render our societies a savour of life unto life.

Wherever a society is formed, it is of great importance that stewards should be chosen to conduct the temporal affairs, and leaders appointed to the classes : this prevents reproach from falling on the ministry, and is of essential service in many respects.—Individuals become more concerned for the welfare of the society when they feel a personal interest therein ; and when officers are chosen in the church of Christ from among the people, it mutually strengthens the common bond of union between them and the preachers. It is especially necessary to have leaders and stewards where there is a probability of any change of preachers, in order that when fresh preachers come to the place, they may have some persons to whom they can apply for needful assistance, on their arrival ; and also that there may be resident overseers, who will endeavour to keep the flock together in the absence of their pastors.

Without the united exertions of the Missionaries abroad, and of the friends at home, it should seem that this important work must fall to the ground ; but, after the peculiar blessing and glorious success which have hitherto accompanied these missions. We feel most deeply concerned to go on hand in hand in building up the walls of Jerusalem, and after using every lawful means we refer all to the great Head of the Church, who uses what instruments he pleases to execute his own designs. We beg you to address all communications intended for the committee, to the secretary, Mr. Joseph Butterworth, No. 43, Fleet-street, London.

Requesting to hear frequently of your proceedings, in order to stimulate our exertions in your behalf, we now commend you to

A Letter from Home always affords Comfort to a Missionary.

God, even our Father, who shall supply all your need, according to his riches in glory by Christ Jesus.

We are,

Your very affectionate brethren,

Joseph Benson

Joseph Taylor

Thomas Rutherford

Benjamin Rhodes

William Miles

Jabez Bunting

George Whitfield.

This letter was a great comfort to my mind, as well as a spur to my exertions in the work of my mission. In a foreign land the hands of a Missionary are apt to hang down, and his mind to flag, especially when he has cause to think that he is forgotten by his brethren at home, or that little or no interest is excited in behalf of himself and his colleagues; did those who are at the head of our Missionary concerns know the heart of a Missionary as well as the writer of these lines, they would seldom leave a letter unanswered, or let a year elapse without sending at least a word of comfort, caution, encouragement, or advice to the brethren abroad; I have reason, however to believe, that these things are more attended to now than formerly, and that the old proverb "out of sight out of mind," is not allowed to influence the conduct of any of the respectable and worthy committee who manage the missions. If ever man needed comfort it is a foreign Missionary; solitary and insulated his mind is liable to be deeply depressed! he does not receive the soothing counsel of a venerable senior, for there is none at hand; he cannot, by dividing his grief with his brethren, lessen it, for he is

We should not be lavish in Blame when we are unwilling to set Example.

often like a partridge upon the mountains; or a sparrow upon the house top; thus he becomes the victim of silent solitary grief, and feels in the keenest manner the words of the wise man, "Woe to him that is alone; when he falleth he hath not another to help him up." It is much easier to blame Missionaries than to comfort them; to enlarge upon their failures than to prevent those by judicious counsel and consoling advice: those who frequently cannot know the relative situation of a Missionary, who cannot judge of his motives because they are not acquainted with his situation, may rise up and make a long speech, condemning his conduct altogether; but, would some of these venerable brethren go themselves, probably all those failures and mismanagements would be prevented, and our missions would proceed in that harmonious and regular manner that all would have cause to admire, and none to blame; and, until this is the case we may animadvert;—we may reflect—we may censure, but they come with as ill a grace from a brother sitting snug and comfortable by a good fire-side, as from a general in genteel winter quarters, who, having committed the command of an important expedition to a subaltern, blames him for failing in his object from want of experience, when the fault obviously lay in the commander for trusting an expedition of importance to unskilful hands. If this appears severe, to whom does it apply? to none but those who freely censure Missionaries in foreign lands, and yet will not go themselves. I may be told that I am but a *young man*,—that I know nothing; well then, as a fool, bear with me while I speak the truth, for who regards my feelings when the truth must be told,

And who is he whose scorn I dread,
Whose wrath or hate makes me afraid?
Doth aught on earth my wishes raise,
Or the world's censure or its praise?

All the public Letters of Missionaries should be answered.

I lament that there is not among us a regular code of Missionary regulations, applicable to all existing circumstances, and embracing a variety of contingent events growing out of missions. I regret that there is not a person appointed to answer all letters received from Missionaries, and to write to them as occasion may require; for when a Missionary is three or four years without seeing any of his brethren, and without receiving a single line from home, his mind is prone to sink, and few can bear to be forsaken and forgotten by all men.* But, lest my readers should think I am detailing unrealized trials, I know the man, who, during the first four years of his mission, never received a line from the mother country, and for the last four never saw the face or heard the voice of any of his colleagues in the ministry. I hope the reader will pardon the length of this digression; and now I will proceed.

The little society in St. John flourished exceedingly this winter. We had a number of awakenings, and in the midst of a most severe winter, much harmony and love; the cold was indeed intense, and the snow in general about six feet deep; our hogsheds of rain-water were frozen solid, and all liquids, less strong than ardent spirits, froze, unless kept underground, in what are called frost-proof cellars. I know not the reason why New Brunswick is so much colder than Nova Scotia, unless it is owing to its being less cultivated, and more full of woods, rivers, and lakes, and perhaps its contiguity to Lower Canada may in some measure account for it. As New Brunswick is little known in England, and not unfrequently confounded with Nova Scotia,

* The writer does not insinuate—this is solely the duty of the worthy secretaries in London; they may have their hands full of other business, and he believes they hate.

The City St. John, Capital of New Brunswick.

(although it is a distinct province and separate government), I will detain my readers with a short account of the country and capital.

The city of St. John, is built on the mouth of a river of the same name, at the western side of the bay of Fundy, in latitude 45 degrees north, longitude about 65 degrees and 30 minutes west. It is nearly opposite Digby, in Nova Scotia, and about twenty or thirty miles distant from the bay of Passamaquady. The town or city (for it has a royal charter) is but about thirty years old, and was first settled by royalist emigrants from the United States, after the evacuation of New York, by the king's troops. It contains about 500 houses, and probably 3000 inhabitants. It cannot indeed, boast of many public buildings; if we except the church, the steeple of which, recalls to my memory, the loss of a respected friend, John Venning, a native of Plymouth-Dock. This excellent man and skilful artist, who usefully filled the offices of steward, trustee, leader, and local preacher, was in a moment precipitated from a scaffold (he was building the steeple) upon the roof of the church, and from thence upon a bed of rock, and was literally dashed to pieces. His death was mysteriously awful; but as he was one of those few who have no cause to fear death in any shape, his mourning friends drew consolation both from the goodness of God and his genuine and unaffected piety. The Methodist chapel, on the foundation stone of which, I had the pleasure to preach, will hold nearly a thousand people, and is one of our best and largest places of worship in all British North America. There is also in the town, a court-house, academy, and barracks. The river is wide, and has a noble fishery for salmon, shad, herrings, and sturgeon, which furnishes employment and wealth to several hundreds of the inhabitants. The tide, in the river, rises nearly forty feet,—a cir-

the Falls on the River St. John, near the City.

cumstance that renders the bay of Fundy famous through all the world; for perhaps, in no part of the earth does the phenomena of the tide bear such marked and striking characters as on the shores of this bay, along which, it rolls with a majesty and grandeur I never saw in any other place, making in some places a current of from five to seven miles an hour.

The trade of St. John is chiefly to England and the West Indies; to the former they send masts, spars, and staves, scantling and lumber of all kinds; and to the latter fish, potatoes, pork, butter cheese, oats, staves, &c. &c. In times of peace they have a good trade to the United States of America; to which they carry gypsum (plaister of Paris) and grind stones; but this commerce involves much smuggling, and great quantities of contraband goods are hence brought into the province. Two miles from the city are the falls of the river, which, at ebb tide, are grand and terrific. A body of water nearly a mile wide, and from 20 to 30 feet deep, is all at once compressed betwixt a bed of rocks, through and over which it rushes with such an impetuosity and force as no language can possibly describe. The descent is about 20 feet; the noise is terrible, and gives a tremulous motion to all the surrounding scenery; it covers the whole harbour with foam and froth, and diffuses a hollow roaring noise for several miles round; and yet, when the powerful tides in the bay of Fundy rise to the level of the waters above the cataract, vessels can go through for a few minutes, so that the river is navigable nearly 100 miles above the falls. Round the city for several miles, nothing beautiful or charming attracts the eye; the whole scene is rocky, barren, and hilly; perhaps Faulkland Islands themselves are not more dismal. Whoever travels through the world to be-

The Prospect round St. John extremely unpleasant.

hold delightful scenery, clear streams, pleasant valleys and groves, must not go to St. John. The whole landscape (if such it may be called) unites an assemblage of the most forbidding traits of nature that the traveller could select. Here are irregular clumps of stunted spruce growing among the rocks; salt marshes, bounded by jutting and fearful crags; muddy creeks, where swarms of pestiferous musquitos annoy the neighbouring inhabitants; in a word, nature has stamped the impression of barrenness and deformity on all around, as if to serve as a foil to many of her lovely and enchanting departments; hence, the neighbourhood of St. John looks best when a veil of snow has covered its nakedness and concealed its sterility; however, to recompence these defects, all the blessings of life are brought in the greatest abundance down the river, in the summer season by boats, and in the winter by sleds; hence, the market is remarkably cheap; I have bought good beef for two pence per pound, mutton for two pence farthing, and fine fat geese for twenty pence each; for a fine salmon, weighing 12 or 14 pounds, I have given two shillings and sixpence. Roots were equally cheap; potatoes and turnips one shilling a bushel. But what is most singular, amidst this cheapness the wages of mechanics are seldom less than from seven shillings and sixpence to ten shillings per day. In the winter great quantities of frozen pigs, poultry, quarters of mutton, beef, and a variety of other articles are exposed on the sleds for sale. It is on sleds all the inhabitants travel, whether to church, to meeting, a visiting, or to market; they are constructed in various ways, according to the taste of the respective proprietors; some are fanciful and elegant, others are plain and clumsy, but they are all admirably adapted for a journey, for when the snow is well beaten you may travel in these vehicles

The inevitable Dangers attending travelling upon the Ice.

from six to eight miles an hour with the greatest possible ease. In these I have performed my journeys up and down the river, sometimes until as late as the latter end of March or the beginning of April, when the ice has been worn so thin by the action of the current beneath, and the sun above, that myself and those with me, were every moment apprehensive we should plunge into the abyss. Sometimes the melting of the snow in the woods raises the water to so great a height that the whole body of ice is loosened from the sides, and often cracked the whole width of the river; in this situation I have travelled many miles, sitting upon the edge of the sled to prepare for a spring, as the awful cracks and wide gaps in the ice rendered the greatest caution necessary; for should you plunge into the abyss, the horses generally sink first, and with a little activity those in the sled may escape. Almost every winter numbers fall a sacrifice to the dangers that attend these ice journeys. One of my friends whose name was Watton, a class-leader, rode on a weak part and was seen no more. Another friend, Mr. Wilson, a member of the assembly, riding with some others, the sled and horses plunged in, and went directly under; he was saved by being thrown on the loose ice, but three of his companions never rose. Some are lost through imprudence and rashness; riding upon this fragile bridge after it is worn so thin as to give frequent warnings of the danger. A terrible accident of this kind befel one who had been a serious man, and a member of society, but who gradually declined, until he had lost all his religion, the form as well as the power. Being a taylor by trade, he frequently finished and sent home his work on the Lord's day, and when reproved for thus profaning the sabbath, would, with impious humour, reply "it is no harm to borrow a little from the Lord provided we pay him

The Conversion of Colonel Bayard to Jesus Christ.

again." This wicked practice was continued, until riding one sabbath day upon the ice, the horse and sled plunged in, and he was seen no more. How often does Jehovah write our sin by the finger of his justice: it is awful to trifle with the Almighty; he is terrible in wrath, and fearful in majesty.

CHAPTER SEVENTH.

IN the spring I went across the bay to Nova Scotia, and exchanged with brother James Man, for a few months; during which time I had an opportunity of once more labouring among my dear Annapolis friends; where, as well as in other parts of Nova Scotia, I had some "plants of my hand and children of my care." Prior to my visiting Annapolis this second time, colonel Bayard (who retired upon half pay and lived at his estate, near the foot of Wilmot mountain) had experienced the power of religion: he had been a man of pleasure, gallantry and dissipation; and as is usually the case with such, an infidel and contemner of religion; having however, many baptists and methodists in his neighbourhood, he sometimes fell into conversation with them. At length, at the request of Lawyer Aplin, he was induced to read Mr. Wesley's sermons. Light from the Holy Spirit darted upon his benighted mind: his conscience was roused from its deep and awful slumbers; in fine he became a true penitent, manifesting in a very particular manner, his compliance with good old bishop Latimer's adage, *restitution or no remission*. Wherever he was conscious upon reflection that he had injured or wronged any man, he made ample satisfaction to the aggrieved party, and was in some instances greatly imposed upon. Although he moved in the

higher circles of life, he was not ashamed of the gospel of Christ; his whole soul seemed absorbed in the things of God. Hence, at his house, I have seen him read the bible in his family upon his knees, watering the holy testimony with a plentiful effusion of tears: after some deep and gracious exercises of mind, the consolations of hope visited his soul; a radical and genuine change was apparent in all his conduct; the man of gallantry and pleasure kneeled as a weeping penitent at the feet of mercy; the proud, daring, highminded officer was transformed into a little child; and the trophies of infidelity were laid at the foot of the cross. Never did religion gain a greater triumph, or infidelity lose a warmer friend; but what is there that divine grace cannot effect;—the persecutor Paul, and the Emperor Constantine—the deputy Sergius Paulus, and the Ariopagite Dionisius—colonel Gardener, in France, and colonel Bayard, in Nova Scotia, have all adorned its triumphs. O grace, how great and glorious are thy victories;—it is thine to soften the rocky heart and humble the loftiness of man. If the desert becomes a garden and the lion a lamb, it is by thy power. Thou canst raise the serpent to a seraph and the worm to a throne. Of polluted, degraded and miserable sinners, thou formest the redeemed, the holy, the spotless inhabitants of heaven. Is the mountain levelled and the abject valley exalted? It is thy hand which has performed the stupendous work. Thy bright beams illuminate the benighted soul and guide the pilgrim on his way to bliss. If peace and joy visit the awakened sinner's conscience, it is from thy smiles; thou puttest the cup of consolation to the thirsty, and takest the burthen from the weary and heavy laden soul. Precious truth! “by grace are ye saved, through faith, and that not of yourselves; it is the gift of God: not of works, lest any man should boast.” Salvation is all

The Conversion of a Soul to God gives Offence to intimate Friends.

of grace; by this we lay the foundation, edify the temple, and bring forward the head stone with shouts of grace unto it.—Grace tunes the harps of redeemed infants in glory: it is the song of young men in Israel: fathers in Christ join the blessed anthem—join it O my soul—sing the blessings of grace—sing the triumphs of grace—sing O sing to all eternity the fountain of grace—the giver of grace—the gracious Saviour—hallelujah—praise the Lamb!

my all,
 My theme, my inspiration, and my crown;
 My strength in age, my rise in low estate;
 My soul's ambition, pleasure, wealth; my world;
 My light in darkness, and my life in death;
 My boast through time; bliss through eternity.

YOUNG.

Having received the Lord Jesus Christ, by faith, into his heart, he now wished to entertain the servants of God at his house; hence, I received a note from him, begging that I would stop and visit him on my way from Horton to Annapolis; and shortly after, the Missionaries at his request, made his house one of the regular preaching stations of the Annapolis mission; in consequence of which, his gay and high-minded friends became deeply offended at what they were pleased to call "his meanness of spirit. The B——p of Nova Scotia told him he could not come to visit him as usual, because he kept low company; the governor, his former intimate friend, rode past his house without calling; and the governor's lady chose to be very witty at his expense, because the colonel had lost his senses; a certain C——n offended that God had made the Methodists the humble instruments of conveying his truth to this great man's mind, was pleased to observe, "that his religion was only the half-way house to atheism;" while others, more charitably prophesied, that he would run raving mad. Intelligent and candid reader, be pleased

Vital Godliness hated under the odious Terms Fanaticism, &c.

to observe, that while colonel B. was wicked in the worst sense of that term, an infidel, a man of pleasure, a carousing, debauched, profane and dashing officer, no fault was found with him; but alas! he had become moral, serious, and godly; and withal was tainted with the deadly leaven of Methodism, whence he was no longer fit company for a pious clergyman and a venerable bishop. O tempora! O mores! but God forbid that a line of mine should ever underrate the character of a gospel minister—no,

I venerate the man whose heart is warm;
 Whose hands are pure; whose doctrine, and whose life
 Coincident, exhibit lucid proof
 That he is honest in the sacred cause:
 To such I render more than mere respect;
 Whose actions say that they respect themselves.

COWPER.

But when a bishop or a minister is an enemy to all religion, save and except what flows through the medium of canonical or high church episcopacy, I am ready to say—"from envy, hatred, and all uncharitableness, good Lord deliver us," for where, in such a case, is the liberal and catholic spirit of the blessed Redeemer. Some of the colonel's relations begged of him, for God's sake, to think upon his military honour, and not tarnish his respectable family and name with such a low drivelling thing as fanaticism, alias enthusiasm, alias methodism, alias experimental and vital religion. The witty said, he kept three chaplains to pray for the good of his soul. And the wicked and incorrigible hated him, because, as a magistrate, he put the laws in force against swearing and sabbath breaking; thus, when a man of dignified station, becomes truly godly, his former gay companions stigmatize and vilify him, and consign him over as a person of little mind to oblivion and enthusiasm; so it often fares, O blessed Jesus, with thy pure gospel—"the poor receive it and the rich will not."

A Christian Missionary must often be separated from his Wife.

“Not many mighty, not many wise, not many noble are called.” A great man esteems it an honour to serve his king, his country, his friends, or his mistress; to face danger with the intrepid; or pursue glory and fame with the ambitious; but it is accounted weakness to serve God—miserable infatuation! when that which is our glory, excites our blush; and what should be our highest honour, is lowest in our estimation: yet there are persons lofty in station, possessed of lowly minds; some few raised to opulence and grandeur, who are truly poor in spirit.

Hearing that my dear companion was in a dangerous and critical state, and receiving a letter from the doctor who attended her, not very flattering, I hastened my departure from Annapolis, and arrived at St. John rather sooner than the appointed time. Separation from wife and family for considerable portions of time, is an hardship which, whoever goes upon foreign missions, must frequently calculate upon. On my arrival at St. John, I found both my dear partner and infant in an afflictive and delicate state, from which they but slowly recovered. My dear wife had been dangerously ill, so that her life had been despaired of; however, this had been kept from me, and being across the bay, in the other province, I had no opportunity of hearing, or I might prematurely have quitted my labours in Annapolis, which the favour of the Lord, had in several instances, condescended greatly to bless. While crossing the bay of Fundy, Providence again favoured me with a seasonable interposition. O may my soul never omit to record these delightful instances of the divine goodness: the recollection of them fills me with gratitude, pleasure, and confidence.

Passing through the gut of Annapolis, a rough and dangerous place, I was standing on the quarter

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A gracious Deliverance coming through the Gut of Annapolis.

deck, observing the agitation of the waves and the velocity of the vessel, a gust of wind struck the packet, and shifting the main boom, the sheet knocked me over the taffarel; the vessel was going through the water at the rate of nine knots an hour; God gave me presence of mind, and I caught hold of a rope, by which, to the astonishment of the captain, I was saved from a watery grave;—thanks to my preserving God, whose eye was not turned away from the danger of his poor servant, and whose arm was not impotent to save in the moment of difficulty. A Missionary's life is a life of peril; dangers and afflictions are scattered on every path. My spiritual pilgrimage has been checkered with not a few, both by sea and land; but I have always found the promises either a source of consolation, an antidote to fear, or a sheet anchor of confident hope. My soul magnify thou the Lord: my spirit rejoice in God my Saviour: acknowledge Jehovah as thy gracious deliverer; and from past interpositions, fetch the materials to furnish thy future confidence. There is a God that ruleth the world: the shields of the earth belong to him; and his precious promises are the staff of his people's hope. I have rode hundreds of miles upon the ice; have been lost in snow storms; have been benighted and bewildered in the woods, benumbed with cold and sun struck with burning heat; in perils on the sea; in perils in the wilderness; in perils on the ice; but I call heaven and earth to witness I never found one promise to fail. Trust in the Lord ye his people; and to your everlasting consolation, be it spoken—"they who trust in Him, shall never be confounded." And O ye holy, faithful young men, who go as Missionaries to foreign lands, or are already gone, ye have the promise, the providence, and the power of Jehovah for your protection. He will be with you in all lands, and under all possi-

A deep Snow.—A severe Winter.—Many frozen to Death.

ble forms of danger, suffering, and trial: supported by his Almighty arm, you cannot sink: comforted by his presence, you shall not despond: and protected by his Almighty mercy, you shall not be forsaken.

Sooner the lovely spring shall cease to bloom,
The tree to blossom, and the rose perfume;
Sooner the freezing north refuse to blow,
And polar rocks resign their glittering snow;
Yon distant blazing glory fail to shine,
And purple figs adorn the grapeful vine;
The hills remove, the rocks to atoms rend;
The mountains fall, creation's pillars bend,
Than spotless truth to thee unfaithful prove;
Or, God forsake the soul who trusts his love.

I laboured in much peace, this winter, upon my mission, both along the river and in the city. Our congregations increased both in number and respectability, especially while the weather continued moderate. Several found the pearl of great price. The members in office, were of the same mind with myself. We acted in harmony; and God appointed to our little Zion, "salvation for walls and bulwarks." The winter was the coldest I ever knew; the frost was intense, and the snow fell six feet deep. It was often my morning work to dig a passage from my house to the street; in doing which, I have had to stand up to my girdle in the snow. Frequently the lower windows of the house were blocked up, so that at one time, we received our dim light through the medium of snow, which had drifted against the side of the house, and was seven or eight feet deep. So severe was the weather, that our meetings were imperiously suspended. We have been obliged to take our bed and put it under the stove pipe, in order to keep ourselves from freezing. Several persons were frozen to death this winter.—A man and his daughter, a girl about ten years of age, who were travelling from one

The intense Cold of the Winter, 1805, in New Brunswick.

settlement to another, at a little distance from the place, were arrested; the girl died in her fathers arms, and he, poor man, lost both his legs: before and after amputation, I visited the mournful sufferer; and never in my life did I see a fellow creature so mangled by the frost; his feet literally dropped off, and his hands, face, nose, and ears, were all dreadfully scorched by the tremendous cold: however, I had great reason to believe that the shocking calamity, was a mercy, sent to heal his soul. Several vessels coming upon the coast, were so laden with ice, that they foundered; and others having all their ropes, blocks, and sails frozen, were driven on shore, and the crews perished in the woods, being frozen stiff as blocks of marble. I had some Madeira wine in the house that became thick as jelly; an intensely cold vapour hovered over the earth and water, through which the sun endeavoured to penetrate with cold and sanguine beams. Iron, if exposed to the weather, was so frozen, that it became quite brittle. Vessels, in which water was left during the night, were found broken in the morning. My ink has frozen while I have been writing. I have had to wear my surtout during breakfast, though sitting before a large maple fire; and have seen the spilled tea upon the table become cakes of ice. If I walked out, my whiskers and my eye-lashes were fringed with ice. The houses and the streets would crack with such violence as to alarm one. The thermometer was from 15 to 20 degrees below the freezing point; and I think it was sometimes as low as nothing. While reading the funeral service over a woman, who had died during the severe cold; my nose and ears had frequently to be rubbed, to prevent their freezing; and so much had the cold penetrated my body, that I seriously apprehended my lungs were frozen, for when I got home, my breathing was, with difficulty and labour, and

Performed my Journeys amidst great Severity of Weather.

till my wife gave me a large wine glass of hollands, I scarcely knew whether I possessed sensation or not. I was sometimes obliged, though with a far different motive than Cowper, intended to represent "just fifteen minutes huddle up my work," and even for that space was obliged to preach with my top coat closely buttoned. In the week nights, we had to quit the chapel, and I preached in private houses; these were more tolerable than our frost-bound chapel, which, by reason of its being shut up, and without a fire, was cold enough to make one think it in the neighbourhood of Tobolsk, in Siberia. With a little variation, the language of Thompson is a lively picture of such a winter.

—nought around
 Strikes the sad eye but forests lost in snow;
 But heavy loaded groves and solid floods,
 That stretch athwart the solitary vast,
 Their icy horrors—

Notwithstanding however, the severity of the cold, several were added to the little flock. My heart sweetly embraced the Lord's work, so that I was disposed to labour with all my might. My journeys upon the river and grand lake were performed amidst great severity of weather; sometimes the intense cold made me sick and faint, but never brought on that deep drowsiness, which frequently ends in death. My greatest inconveniencies arose from having to travel nine or ten miles upon the ice after I had preached in the evening: however, with regard even to these, I could say—"labour is rest, and pain is sweet, if thou my God art here." Our covenant meeting on the new year, was the most powerful I had ever attended; so great was the Holy One in the midst of us, that a sentiment bordering upon awe, combined with some portion of astonishment, was evidently felt by many hearts: silence, solemnity, and deep

The Covenant Meeting a blessed Season.—Attended our little Conference.

sobs expressed the first emotions felt by most present; but in a little time these were succeeded by such a general melting, wailing, supplication, and pathos, as rendered all hearts like dissolving snow before the glorious sun. In a word, neither the frost nor snow; neither the piercing air, nor the cold earth, could hinder many from attending the means: the divine blessing was poured into many hearts: the Lord was often in our midst, and consecrated the cold of winter by the fervours of his love.

CHAPTER EIGHTH.

In the spring of 1806, I once more recrossed the bay of Fundy, with my wife and little one. Our conference met at Horton, a pleasant and well-cultivated part of Nova Scotia, near the basin of Minas. On the day of our meeting, we had a total eclipse of the sun, which took place about two o'clock in the afternoon. The preachers and their wives were all well, and felt much pleasure and affection at the sight of each other. We had much harmony in our various conversations; and, in a few days, accompanied by my wife, I set off for Halifax. Meanwhile, Mr. Black supplied the mission, in New Brunswick. We spent a pleasant and profitable summer in Halifax; and in the fall, I returned to my mission across the bay. On our journey, we stopped to visit our esteemed and worthy friend colonel Bayard, and found him full of faith, zeal, simplicity, and loving meekness.—The interview was a blessing to my soul, and an excitement to holy emulation and shame, particularly during morning worship in the family, at which, it was his custom to read the word of God kneeling, and with such affection and tears, as made

Crossing the Bay of Fundy a Squall blew the Vessel on her Beam Ends.

it evident God frequently gives the same spirit to the humble reader, that inspired the hearts of the venerable saints, who penned the Holy Scriptures. I preached several times to a number of his tenants and the neighbouring poor, to whom, since his conversion to God, his house has become a sort of religious Caravansara.

Crossing over the bay of Fundy, from Annapolis to St. John, we met with a violent squall, which, before the mariners could let go either sheets or halyards, blew the vessel upon her beam ends, and brought the mainsail down into the water; the sea poured down the cabin like a torrent, which greatly terrified the females and passengers; my mind was kept in peace, and in a short time the squall ceased, and she righted, as the cargo could not shift, she being full of flour to the very combing of the hatchways. How necessary to preserve the mind in the fear of God, "for in the midst of life we are in death."

"Oft has the sea confest thy power and given me back to thy command; It would not Lord, my life devour, safe in the hollow of thy hand."

We arrived safely the same day at our own habitation and among our old friends;—thanks be to God for all his mercies, both on the waves and in the wilderness. During this fall, my mind was deeply pained at the little prosperity attending the mission in New Brunswick, which, being as it were, my own department, (not having another Methodist preacher in the whole province, save good old Mr. M'Coll, who, living upon the *lines*, seldom, or never quitted his mission) made me feel a livelier interest than if the labours had been divided among several. I appointed a day for fasting and prayer, and the Lord gave us a token for good, which was succeeded the following winter by a blessed and delightful outpouring of his Holy Spirit. I had gone, as usual, to visit that part of my mission, which lay on each side of the river St. John, leaving the society to the

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A precious Revival of Religion in the little Town of St. John.

charge of the leaders and a worthy local preacher, who supplied my place in the pulpit. They appointed a watch night, at which, some special intimations of the divine power and presence were manifested. The holy flame kindled at this meeting was not a flash ; several children became deeply affected with a lively concern for the salvation of their souls : A few young people, who had been induced to attend the preaching, prior to my going up the river, manifested a more than ordinary interest in the meeting. What is a little singular, while up the river, I felt an impression to hasten down sooner than usual : added to which, the state of the weather not permitting me to travel, I returned to St. John, as fast as possible, and just arrived in time to adapt regulations to the new state of things ; and these were the more necessary, as some buddings of enthusiasm had begun to appear in the infant work, and much reproach was grafted upon what the world called—"the blind zeal and singular excesses to which things were carried:" some wondered whereunto this would grow ; others condemned the whole as enthusiasm and delusion, requesting that I would put a stop to the dangerous wild-fire, that spread in the society ; such as shouting aloud, children exhorting, holding the meetings until twelve o'clock at night, nay, until two or three in the morning, and several other things, that appeared equally strange and forbidding in the eyes of the world ; however, after hearing all sides, and comparing the work in my mind, with all I had read and heard of the work of God, I did not hesitate to give my unqualified approbation to the leading features, resolving, at the same time, with as little noise, and as much tenderness and prudence as possible, to check any thing that might assume an extravagant character, and so bring the whole into odium and contempt. Prior to this awakening, the society consisted of

Some Circumstances attending the Work of God.

about ninety members, and the usual congregation on the sabbath day, betwixt two and three hundred: some of these were moral, steady persons; a few were members of the church of England; and some were of the number of those who have no distinct religious character: the former of these took great offence; and as they had never seen any thing of the kind, neither had they themselves been subject to much religious emotion—Their strictures upon the exercises of others were rather severe.

The subjects of the work as observed above; were chiefly young people and children; many of whom had been in the habit of attending the chapel, and were more or less connected with the members of the society. Its general influence, however, was greatly felt by most of the old members, who were much revived and stirred up to a display of more zeal and earnestness than they had usually manifested. The leading marks were of the following kind:—a number of children, from eight to ten years of age, were much wrought upon. These began to pray for their parents, and reprove and exhort others, at the public prayer meetings: some of them spoke for an hour together, both with great earnestness and propriety—"out of the mouths of babes and sucklings, &c." The spectators were deeply affected with the novelty and fervency of the exhortations. These meetings were attended by greater numbers than the place would contain; and the exercises were continued, though in the depth of winter, until midnight, and frequently later. Some, who before this, were lukewarm, became much engaged; an uncommon earnestness in prayer and supplication was poured out upon those who exercised in the meetings. With regard to myself, I had great and unusual enlargement in my public labours. God gave me singular liberty in delivering a series of sermons explanatory of the

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The blessed Consequences of a Revival of pure Religion.

first exercises of gracious souls, especially when first awakened and labouring to be justified by the law, or when coming to Christ for pardon and salvation. On these occasions, the chapel was greatly crowded, and frequently a solemn and affecting sense of God rested upon the assembly. After sermon, I went into the desk and invited the mourners; or those awakened, to come forward and join; many of whom pressed through the crowd, deeply affected, and gladly availed themselves of the communion of saints; others seeing their boldness, broke through their own diffidence, and joyfully cast in their lot among us. There were none of the rich and great impressed; that passage was only in part verified, "they shall all know the Lord from the least, even to the greatest." God casts into shades the pride of man, and shows how little he regards either the glitter of wealth, or the pomp of grandeur: there was very little shouting, clapping of hands, or wild-fire, such as I have often witnessed in the camp meetings of the United States. The outward profaneness of the streets was greatly diminished, and an air of morality was, in some degree, visible through the whole town. The proud opposers of the work, could not deny, but a great and visible change had taken place in many persons, who, before this, were notoriously wicked; yet they thought it was all sham, and would vanish into smoke. One of the principal opposers, who got some doggerel poetry printed in hand bills, ridiculing the work, came to nothing, and was obliged to fly from the town in disgrace; old bickerings were done away, and much love and harmony prevailed in the society. There were irregularities, it is true; for whoever saw a genuine revival of religion without them? But when the profane persecute, the proud scoff, and the self-righteous moralist oppose! shall these be laid at the door of the work of God? If these persons make disturbances, others ought to know that religion is

 Irregularities and Imprudence of some on these Occasions.

not chargeable with them. I grant, that some difficulties may arise, even from professors, whose wisdom and piety should teach them better things. The untempered zeal of these warm spirits will, on such occasions, exceed the bounds of prudence and charity: they anathematize all who do not coincide with their judgment, and condemn all who cannot see through their eyes; with opposers they have no patience, but fall upon them with as little mercy as Sampson showed the Philistines: hence, through their intemperate zeal, the cause is often disparaged, and the innocent have to bear the blame of the guilty. Sometimes the various exercises, such as praying, weeping, rejoicing, singing, exhorting, all blended together, and performed simultaneously, present a strong resemblance of confusion and discord; however, God's thoughts are not as our thoughts: upon the whole, there have been few revivals of religion, attended with less irregularity, and more of those plain and decided characteristic marks, which constitute a genuine and scriptural work of God. 100 were joined to the society in about a month, which, in a place, containing only 3000 inhabitants, was no inconsiderable proportion. Most of these afforded pleasing evidence of a genuine change of heart and life: the greater part of them were utterly ignorant of religion prior to this revival. But as a letter written to Mr. Benson, at this time, will cast more light on this interesting subject, I need no apology for inserting it.

March 25th, 1807, City St. John, New Brunswick,

Dear Sir,

I am happy that it is in my power to send you a pleasing account of the work of God, in this formerly barren part of the universe. For some time religion was at a stand in this and the neighbouring provinces. It is true, a few now and then were ad-

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Letter to the Rev. Joseph Benson on the Work of God in St. John.

ded to the people of God, to supply the places of those who emigrated to other parts; but no revival of true piety had taken place in this country until this winter. About a month ago the Lord began to pour out his Holy Spirit upon us in a very remarkable manner, shaking the kingdom of darkness in many hearts, so that an alarm and distress became visible in the faces of numbers, and a cry was heard "What shall I do to be saved?" This blessed work is still continued; some stone-hearted sinners have been awakened, and a number of little children both boys and girls have been evidently changed by the power of the Holy Ghost. About seventy persons have joined the society, and perhaps there are not fewer than thirty more under slight awakenings or deep convictions. Curiosity or similar motives bring many to the meetings, when either the cries of the distressed, or the exhortations of such as have lately found peace with God, touch their hearts, and frequently from gazing and mocking they are brought to solemnity and grief. Some who have come with the professed design of ridiculing this work of God, have been struck down, and constrained to cry for mercy and salvation in the most heart-piercing manner. A few have been set at liberty under the word, yet the work has been chiefly carried on in prayer meetings, to which great numbers resort, and will not go away until a very late hour. Early this morning two young men came to my house, and no sooner had I opened the door than they both fell upon their knees, begging earnestly that I would pray for them; I commended their case to the Lord in prayer, and then exhorted and encouraged them to look to the Lord Jesus for a present salvation;—one was much comforted, but the other went away in deep distress. Not a day passes but I hear of three or four that are struck to the heart; and scarce is there a meeting but some join the society; indeed, it appears to me, that if the work continue, all the young people in the place will turn to God.

In this situation of things you may naturally suppose that the enemy of souls is not idle, but endeavours to support his falling kingdom. But, glory be to God, all his stratagems have hitherto

 Continuation of the Letter to Mr. Benson.

failed! Much opposition has been made to this work. Calumny and blasphemy, scripture and ridicule, promises and menaces have all been employed, but, thank God, without success. Nothing can equal the firmness of the young converts; they stand unshaken, though almost every engine of hell has been made use of to cause them to stagger and turn aside from the good way. The magistrates and principal inhabitants cannot deny that there is a great change in the place for the better, as many of the young men who are subjects of this work were once both loose in their principles and irregular in their practices, but they are now new creatures; and one can hardly go through a street of this little city without hearing the voice of praise, or seeing the young men assembling together for prayer. What appears to me a pleasing circumstance is, that several of the young men have very promising gifts both for prayer and exhortation, which, if piously improved, may render them truly useful at a future time. It would astonish you to hear with what propriety youths of fifteen or sixteen years of age pour out their souls to God in prayer; the fervency of their spirits, the evangelicalness of their language, and the solemnity of their manner tend not a little to impress the minds of such as hear them, and promote the work. Some have been awakened by hearing the prayers of children, while others have been ready to say that we put words into their mouths, and teach them how to express themselves in their prayers.

Our little chapel is so crowded that you can scarcely see any thing but human heads; and the meetings are solemn beyond any thing seen in this place for a long time. Often, towards the conclusion, a cry for mercy begins, which spreads from one to another till the union of the voices of those who are either praying, crying, or rejoicing, forms what worldly people call confusion. On these occasions some are brought to taste that the Lord is gracious, and others alarmed with conviction, who, perhaps, in a few days, can also praise a sin-pardoning God. Most that I have closely examined give a pretty clear account of being cut to the heart for sin, feel thankfulness that they are not in hell, see their

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A revival of Religion is like Ithuriel's Spear.

need of a Saviour, and are convinced they must lead a new life or be lost; hence, they are led to implore forgiveness through the Redeemer's blood, and grace to help them on their way to heaven. What makes this appear the more singular to some well-minded persons is the order and stillness which were observed in the meetings prior to this period; hence, some who once thought well of us, now take the alarm at what they think enthusiasm. A revival of religion is like Ithuriel's spear, it makes persons assume their proper shape and character, and shows the carnal mind in its native and undisguised colours. Our meetings are become the common topic of conversation. Some wonder, some mock, some acknowledge the power of God, and several not in society defend the cause to the utmost of their power. But, as yet, none of the rulers have believed on him. The good that is done is chiefly among the poor and middling classes of people. Since this quickening began, there has been a continual cry for books, especially hymn books. It would be a work of mercy indeed if some of our rich friends at home would send us two or three hundred pamphlets and little hymn books. It pains one to the heart that I have not books to distribute among the young converts, as many of them will be in danger from seducing spirits, and that doctrine of devils antinomianism. I have sometimes feared that the work of God among the Methodists would come to nothing in this province, but now I am abundantly encouraged; my heart dances when I see the young converts crowding to the meetings, or when I hear them declare their experience in the things of God, in a manner which is chiefly clear, simple, and affecting.

I have now been seven years in this country, and, if consistent with my duty, would wish, in about twelve months, to return home; not that I am tired of a Missionary life, no, blessed be God, I am determined to spend my strength and my all in the cause of Jesus; but my health has suffered, and does suffer daily; the extreme cold winters affect my breast in a very painful manner, and sometimes render me quite unable to undergo the toils of my mission, yet, by the blessing of God, I have seldom flinched,

At this time only Six Methodist Missionaries in Nova Scotia.

though sometimes the consequences have been very painful. In the discharge of my duty I have had many discouragements both from within and without, but what I have seen this month past more than recompenses me for all my trials. The life of a Missionary in such a climate as this is both perilous and laborious, but the presence of Jesus can sweeten every toil, and "make the wilderness blossom as the rose." One of our principal difficulties arises from our being too weak-handed, too far separated from each other: hence our labours, for want of being seconded and continued, have sometimes failed of success. O for more young men of steady zeal, unwearied patience, and active lives! then we might expect to see more fruit, and more flourishing societies. We are only six preachers in this immense tract of wilderness, and if Mr. Black goes to Bermuda our number will be reduced. This circuit, of which this little city is the head, extends more than one hundred miles towards Canada, and there is no preacher but myself to supply it. I should esteem a line from you or any of our London friends a great favour. In the mean time, may the Lord direct you in the great work of saving souls, and make your life holy and happy. This, dear sir, is the prayer of

Your unworthy son in the gospel,

JOSHUA MARSDEN.

During the ensuing summer, 1807, I devoted my time and attention to the circumstance of erecting a new chapel, as by reason of the revival, the place was become too strait for us; but as many of the society were but in indigent circumstances, I had great difficulties to encounter, and much painful exercise of mind to bring my object to bear. however, in the name of the Lord, I was enabled to look over the obstacles that presented; my motive was upright, and I believed God would open every closed door; nor was I disappointed; his providence redeemed the pledge his promise had given; and the same God who enabled Moses to build a tabernacle in the wil-

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A new Chapel erected in the City St. John.

derness, and professor Frank an alms house at Halle, and George Whitfield an orphan house in the forests of Georgia, enabled us to go forward with our design.

We procured a frame for a building, 60 feet long by 42 feet wide; and I assembled the society, and as many of the congregation as volunteered their services; and having bought the land, we dug the foundation; many others sent their carts; some fetched stone gratis; a few assisted to collect pieces of rock from the sea side and to drag the various parts of the frame from the river to the spot: after which, I invited from the pulpit, as many as chose to come at a stated time, and help us to raise the frame. More than a hundred stout and able-bodied men came forward to this part of the business; so we got the frame of our new chapel raised after I had preached on the foundation stone, to about 500 persons. At this building, I worked with my own hands, from morning to night, during a considerable part of its progress, both as a motive to induce others, and also to help forward the good design: the Lord gave me strength for the day, so that I know not that ever I felt my soul happier, or my mind more in peace, and in the way of duty, than when I worked all day at the new, and preached at night in the old chapel.

In the summer, I made a begging tour around the head of the bay of Fundy, and visited many of my old friends in Membrancook, Tantramar, Pont de Bute, Cumberland, Fort Lawrence, Bay de Vert, and various other places; and returning by the basin of Minas, crossed the bay of Fundy, from Patridge Island, and reached home in less than two months.

Having now laboured in Nova Scotia and New Brunswick seven years; travelled many thousand miles under various discouragements, and in all kinds of weather, with some success and much unfaithfulness. Having laboured on various missions,

My Constitution suffered severely in North America.

from Annapolis Royal to the gulf of St. Lawrence; and from the head of the bay of Fundy to Halifax. Having suffered severely in my health, by exposures on the ice; in the swampy woods; in snow storms; by severe rains—damp clothes—damp beds—log huts—travelling in the night; and laying upon the floor: having greatly injured my lungs, and impaired my general health, I wrote for permission to return home, signifying at the same time, that if no other Missionary could be found for the Somers Islands, I was, nevertheless, willing to go, hoping, that should the conference appoint me, the mildness of the climate might contribute to restore my health, and enable me to devote my life to the cause of missions. In the annexed note will be found Mr. Benson's answer, accompanied by one from Dr. Coke, requesting me to go to Bermuda.* Having, therefore, done with

* New Chapel, City-Road, London, October 5th, 1807.

My dear Brother,

I was obliged by your letter of March 25th last, especially, as it contained so pleasing an account of the work of God in the city of St. John. I judged your letter so important, that I immediately caused it to be inserted in the Magazine for July, which we were then printing. Since then we have had similar accounts of an extraordinary revival at Liverpool, and some other parts of Nova Scotia. These are published also in our Magazine this month, (October) and I doubt not, will be highly pleasing to all that are concerned for the progress of the gospel. Nova Scotia and New Brunswick have been so long comparatively barren, being overrun with antinomianism and other destructive errors, that this remarkable awakening is as welcome and consoling as it is unexpected, and must greatly encourage the subscribers to the missions, as I am persuaded it does the Missionaries themselves. I hope great prudence and care will be used in watching over the souls that have been gained, as well as every proper effort to extend the work still further; and I trust, if the Missionaries in these parts be zealous, active, and diligent, at the same time that they are humble, meek, and devoted to God, the Lord will show that this is but the dawn of a glorious day in that remote part of the British Empire.

I can easily believe you, my brother, when you speak of the hardships you have endured, and that the extreme cold winters effect your breast. I am sure the life of a Missionary, as you observe, must be very difficult and danger-

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Letters from the Rev. Joseph Benson and Doctor Coke.

Nova Scotia, I may be allowed to annex a little poem, I wrote upon my departure, which, as it was a tribute of my esteem, and a picture of my farewell feelings, I hope will not be considered as an intruder in this part of my narrative.

A FAREWELL TO NOVA SCOTIA.

Thou climate of cold, where the icy winds blow ;
Where the maple fire burns and the lofty pines grow :
Ere I quit thy cold shores for a happier clime ;
I'll chaunt my farewell in a fragment of rhyme.

ous, in such a climate as Nova Scotia: but the Lord has already recompensed you, by giving you to see such blessed fruit of your labours, and will recompense you more at the resurrection of the just,

The Conference would willingly have consented to your coming home next year, but as you signified that you were willing to spend some time at Bermuda; as you will see by the minutes, they have appointed you for that island for the present, believing that it is a very likely place for the restoration of your health, and that you will be very useful there in the Lord's vineyard. According to sundry letters we have had from there, many of the inhabitants have a great desire to hear the word, and there is a great opening for the gospel, and a prospect of doing much good. I shall be very glad of a few lines from you both before you sail for Bermuda, and after you arrive there. Praying that the Lord would both support you and bless your labours in his work.

I remain, your very affectionate Brother,
JOSEPH BENSON.

Liverpool, August 7th, 1807.

My very dear Brother,

I am in the midst of the hurry of Conference business. You see by the enclosed minutes that you are appointed to Bermuda; set off as soon as you possibly can, and draw on me from time to time for what you want, at the Rev. Robert Lomas's, New Chapel, City Road, London. My love to brother Black, as well as the other preachers. God bless you.

I am, my very dear Brother,
Your's affectionately and faithfully,
THOMAS COKE.

A Poetical Farewell to Nova Scotia.

Seven years have I travers'd thy desolate woods,
Thy bays, marshes, lakes, and thy icy-pav'd floods ;
With tempest and snow-drift impeding my course,
And icicles spangling both me and my horse.

I've frequently pass'd in my snow-gliding sled
Thy dark lofty pines that wav'd over my head,
Still humming a tune as I fac'd the cold breeze,
Till the snug little settlement peep'd through the trees,

Nor, shall I forget in thy winters severe,
When crossing bleak marshes and barrens most drear,
Full many a blessing has warmed my heart,
Though the cold chill'd my blood, and my fingers would smart.

With a joy unexpress'd I have often surveyed
The cottage that cheer'd in thy wilderness shade,
Though my lodging was cold, and the stars I could see
Through the chinks of my log-room bright twinkling on me.

When the fierce blowing drift had the pathway eras'd,
With my staff in my hand I've the north-wester fac'd ;
My saddle-bags over my shoulders well tied,
I've trudged over the snow, for 'twas too deep to ride.

How oft have I "'scaped by the skin of my teeth,"
When the ice was worn thin by the currents beneath,
And when by the showers the torrents were rais'd,
I trembled till past,—but delivered, I prais'd.

Hence, learn, O my soul, to put trust in thy Lord ;
His care and past dangers be kept on record.
The sea and the desert with safety are cross'd :
Be faithful—thou shall not in Jordan be lost.

O scene of my labours, I bid thee adieu ;
I love thy rough climate, tho' sightless to view.

Farewell to Nova Scotia continued.

When o'er the wide ocean I sail far away,
I'll think of thy woods ;—for thy woodlanders pray.

Though transient thy spring-time, thy winters severe ;
Though freezing and sea-fog encircle the year ;
Yet thy wilds have their game, and thy forests their stores ;
And kind are the natives who people thy shores.

The moose in thy woods, and the bears in thy brakes ;
The trout in thy streams, and the fowl on thy lakes ;
Thy salmon, thy maple, and fine pome-de-terre,*
A bountiful providence jointly declare.

Nor do I forget that fair piety grows,
Like an evergreen plant amid thy bleaching snows :
Who rules the green earth from the Oby to Nile,
Has illumin'd thy wastes with his lucific smile.

Thy forests and snow-drifts, thy marshes and bogs,
Thy birch-cover'd wigwams, and sun-veiling fogs,
Thy cold rocky soil, and thy winters severe,
His presence can sweeten, his blessing can cheer :

For 'tis not in seasons or climes to impart
The bliss that enlivens and gladdens the heart ;
Spitsbergen's cold shores, or Borneo's scorch'd isle,
Can please if illumin'd with Jesus's smile !

That smile is a spring of delight to the soul,
Though tempests arise and the fierce billows roll ;
It gladdens the desert, it charms the wild wave,
Gives ease in affliction, and hope in the grave.

Ye high-coned pines, and ye balsamic firs !
Ye maples so sweet, and ye quiv'ring poplars !

* Potatoes.

Appointment to labour in the Bermudas or Somers Islands.

'Neath your shades† I have stood while ye heard me proclaim
Salvation unbounded through Jesus's name !

But ne'er shall I wander thy woodlands again
Where silence and gloom, brother foresters, reign ;
Nor travel thy dreary Peninsula o'er,
From the Canada gulf to the Atlantic shore.

Farewell to thy plains, and adieu to thy hills !
Thy deep rapid rivers and wood-cutting mills !
Thy terrible snow-drifts, thy bleak torpid coasts !
Adieu to the region of sea-fog and frost !

CHAPTER NINTH.

Mission to the Bermudas or Somers Islands.

Go plant the cross on every sea-girt isle,
Bid the wilds blossom and the desert smile:
Make the reviving gospel widely known
From the world's girdle, to each icy zone.

Being appointed to labour as a Missionary on the Bermudas or Somers Islands, it may be necessary to give a short account of these verdant spots in the centre of the ocean, or, as a poet who resided there for some time calls them,

" These leafy islets on the ocean thrown
" Like studs of emerald on a silver zone."

Beautiful indeed, in all that relates to climate favoured with a serene and temperate atmosphere, blue skies, green vales, and constant summer ; but in their moral state tributary to the " prince of the power of the air." The Bermudas were first known to the English through the medium of the Spaniards ; they were discovered by the latter in the year 1522, and by them designed to be the rendezvous for the

† The Author frequently preached in the woods.

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OF A MISSION.

Some Account of the Discovery of the Bermudas.

return fleets of Mexico. A situation so convenient, a design so important could not have escaped the other countries of Europe. To the government of England, Bermuda must have been known; to individuals it certainly was. Cabot, I think, mentions it; and Wm. May, who was shipwrecked here in 1592, speaks of it as a place generally known, and much avoided by all western navigators; but it was not until the year 1609 that it excited much attention, and became an object of British speculation. In that year Sir Thomas Gates and Sir George Somers, crossing the Atlantic to relieve the infant colony of James Town, in Virginia, met with a violent storm near the latitude of Bermuda, which separated them from the rest of the fleet, and reduced them to so leaky a condition that the Sea Venture (the ship in which they sailed) was a mere wreck, and kept from going down only by the good providence of God, and their continually working the pumps, which they plyed for three days and three nights without intermission; and when they were so far exhausted with the toil as to give up all thoughts of being saved, and had partly resigned themselves to the mercy of God and a watery grave, Sir George Somers, who had sat upon the poop of the vessel for three days and nights, most happily discerned land; whereupon he encouraged the men to resume their labours at the pumps, if by any means they might reach the so much desired shore; hope inspired their languid bodies with new energy; they made another effort to gain upon the water, so that beyond all human probability the ship was kept from sinking, until she struck upon the rocks. The reader will here observe, that it is not the case as is generally thought, and mentioned in our geographies, that Sir George was shipwrecked here, but on the contrary, he found the reefs of Bermuda a desirable refuge from the gulfs

The State of the Islands when first discovered.

of the western ocean: nor is this a solitary case; hundreds have had cause to praise the God of nature for placing these islands in their present situation, as in crossing the parallel, from the gulf of Mexico to North America, or from Europe to South Carolina, Georgia, or the West Indies, many leaky and half sinking vessels find here a secure asylum from the horrors of a submarine grave. The rocks on which Sir George Somers struck were so near the shore that with a little difficulty all the crew, 150 in number, were enabled to gain the islands, and to praise the Almighty for a most wonderful and manifest deliverance. It does not appear that our distressed mariners escaped one danger to encounter another, or that they leaped from the waves of the ocean upon the tomahawks of Indians, the clubs of Savages, or the bayonets of gold-loving blood-shedding Spaniards; in short, they found the whole group of islands uninhabited; the Spaniards who had visited these shores, not satisfied with the simple bounties of nature, saw no beauty in fragrant groves of cedar, orange trees loaded with golden fruit, skies delightfully serene; and a climate peculiarly salubrious and fertile; in a word, they discarded this lovely group of islands because they contained no quarries of emerald, or mines of glittering gold and silver. Alas! how has that infatuated nation been verging to ruin, since she murdered the Indians of Hispaniola, slaughtered the unopposing and simple-hearted Mexicans, and opened the amazingly productive mines of Potosi, which, though they have enriched Europe and the world, have left her poor and insolvent, wretched and servile.

The clime she won drew down an instant curse;
 The fretting plague is in the public purse.
 The canker'd spoil corrodes the rising state,
 Starv'd by that indolence, their mines create.

‘COWPER.

They abounded with many Blessings.

But to return to our countrymen, who, by this time, had come to their appetites, and began to cast a wishful look towards the production of the island, in order to satisfy the cravings of nature, and recruit their exhausted strength, after their uncommon fatigues; nor were they long left to doubt, whether or not, a bountiful providence had smiled upon these sea-circled rocks. They soon found shoals of fishes, plenty of hogs, wild fowl in abundance, and such store of eggs, that one thousand were gathered in a few hours. The country was well stocked with herons; the woods seemed alive with a variety of other birds, and the shores swarmed with turtle. The common instinct of nature having drawn these, her children, to these beautiful and fertile islands, where the birds might carol their songs to the author of creation; the fishes glide along the coral rocks without finding the treacherous hook or encircling net, and the quadrupeds rove through the woods, and live upon the berries of the palmetto, mulberry, and cedar, without becoming a mark for the murderous gun or heart-piercing arrow. In a word, our tars found plenty of the productions of nature, and lived pretty well, until they built a pinnacle, and sailed for the mouth of the Chesapeake, where they arrived the 4th of May, in the year 1610, after a pleasant passage of 14 days.—At what time the islands were more regularly and fully colonized, is not in my power to say, from the slender information I possess upon the subject; however, it is more than probable that it was during the civil war, as the persons who settled in Bermuda, were chiefly Presbyterians and Independants; some have thought that Waller the poet, resided here some time. It is more certain that bishop Berkeley intended to found here a transatlantic university, and render it the emporium of learning for the western world; but unhappily the captain of

Waller's Poetical Description of Bermuda.

the good bishop's ship missed this speck in the ocean, and to make a good land fall, ran for the continent of America.

The first Town built upon the islands, was St. George, after its patron Sir George Somers, who ended his days here, and was buried in a spot that is now used as a garden, where there is a little monument to his memory. Waller has given us a very splendid, though entirely poetical account of the islands, which, upon the whole, like most other visions of fancy, has nevertheless some little verisimilitude.

Bermuda, wall'd with rocks :—who does not know
That happy island, where huge lemons grow,
And orange trees, which golden fruit do bear :
Th' Hesperian garden boasts of none so fair.
The lofty cedar, which to heav'n aspires :
The prince of trees is fuel for their fires.
The sweet palmetos a new Bacchus yield
With leaves as ample as the broadest shield.
Figs, there unplanted, thro' the fields do grow,
Such as fierce Cato did the Romans show ;
With candy'd plantains and the juicy pine,
On choicest melons and sweet grapes they dine ;
And with potatoes, fat their wanton swine.
Ripe fruits and blossoms on the same tree live :
At once they promise, what at once they give.
So sweet the air, so moderate the clime,
None sickly lives, or dies before his time.

Although this account of the Somers Islands is *poetica licentia*, yet it must be confessed, that there is not, perhaps, a pleasanter spot on the surface of the whole globe, not excepting even the Madeira or Canary Islands ; yet, in their moral state, when the writer of this account first visited them, darkness and sin spread their desolations through every part of the otherwise lovely domain. It is true there was one church in each parish, with three clergymen belonging to the establishment ; and also a Presbyterian minister, who preached at a small church, in Heron

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Churches small and ill-constructed.—State of the Blacks.

bay: notwithstanding which, the parishes, in general, were only favoured with one sermon every fourth sabbath, and even to this scanty morsel of the bread of life, many of the poor black and coloured people had no access. No calculations of either minister or people embraced their moral prosperity; they were not allowed to marry, or approach the Lord's table; their children were often denied the rights of baptism, and themselves hardly esteemed for any thing but the strength of their limbs, or the value of their labours.

The contracted and ill-constructed buildings, appropriated for religious worship, were by far too small to contain even all the white inhabitants: hence, the poor blacks, who were not employed in domestic avocations, were left to spend the sabbath either in idleness, amusement, or vice. With regard either to the knowledge or influence of vital godliness, I have too few evidences, to believe, that either the one or the other, formed any part of the religion of the generality. Decency, politeness, softness of manners, and an agreeable vivacity, the offspring of a pure and equal clime, constituted, with a few exceptions, all that either male or female could boast as having the smallest resemblance of true piety.

In 1798, the moral state of these islands became an object of the solicitude of that great and successful Missionary, Dr. Thomas Coke, and from that time, his care never abated until in 1799, he, in conjunction with the conference, sent Mr. John Stephenson to act as a Missionary, and preach the gospel chiefly to the black and coloured people,—a race of men, for whom Dr. Coke manifested the truest regard—whose welfare he promoted with unabating assiduity—and to promote whose salvation, he spared neither cost nor pains.—*Zealous apostle of the negroes,**

* That this holy man had his failings we will not pretend to deny, but they were such as arose from greatness of soul: let those who look at his bird's eye errors through the microscope of severity tell us,—Where is the man in the pre-

A Tribute to the Memory of Doctor Coke.

when will the African Negro find such another friend; or humanity and freedom, such another advocate.

Mr. Stephenson arrived at New York, on his way to Bermuda, the 16th of April. He had scarcely landed and made known the purport of his mission, when the most scandalous and ill-founded reports were circulated, to the injury of his character, and

sent age, who has done as much for the cause of God as Thomas Coke? Who has travelled more miles? Who has oftener crossed the Atlantic Ocean, to carry the light of salvation to the western world? Who has, with such a spirit of condescending charity, laid aside the gentleman, the philosopher, and the scholar, to teach negro slaves, and soften by the healing balm of salvation, the rigours of their captivity? Who has more cheerfully borne the burning sun of the equator, or the rage of the marine-tempest, that he might carry the consolations of peace to thousands of the distressed? Witness, ye mighty forests of the western world! witness how often Coke, amidst the silence of the sylvan temple, has called the cottagers of the wilderness beneath the shade of some spreading maple, to behold the Sinner's Friend. He preached the gospel from the Mississippi to the bay of Ponobscot, and from the Chesapeake to the waters of Ohio. Where is the man who was more lavish of life, more abundant in labours, or more willing to suffer? To the ardour of a seraph he added the wings of a dove; and, beside crossing the Atlantic Ocean sixteen times, how often has he crossed the turbulent stormy British Channel and Irish Sea? Who can stand up, and, in the presence of Coke, put this inscription upon his own brow:—"in labours more abundant?" His means were large; his charity was larger; but his heart was larger than all. He was the most indefatigable Missionary that this or any former age has produced; and, had he lived in times of greater veneration for such labours, he might have been canonized as a saint of the first class, or dignified with the title of an apostle. To the toil-degraded Africans he was an unparalleled benefactor; and if his labours to succour these outcasts of men are not ranked with Clarkson's and Wilberforce's, it is only because they are less known. These gentlemen nobly broke their civil chains; he preached deliverance to their captive souls, and brought thousands of them into the glorious liberty of the sons of God. The preaching of the cross was the darling object of his heart, and few manifested equal ardour in dispensing the great truths of salvation. If he had not the commanding and irresistible eloquence of a Whitfield, his discourses were impressive and affectionate: the zeal of his life was not the blaze of a meteor, nor the coruscation of a northern light; it was steady as the brightness of a lamp, and constant as the fire of the *magi*. In the decline of life, he manifested the ardour of youth; and ceased not to preach, beg, travel, and write, with unabated diligence. To the foreign missions, he was the almoner of the bounty of thousands; and if he wanted that correct calculating prudence which the rigid economy of a Franklin might have suggested, it was because his great soul considered every pound wisely wasted, which saved an immortal spirit. Those who blamed him in this respect never moved in the same sphere; and those who slighted him made it manifest that they valued his friendship and labours much less than their own money. He was the drudge of charity, and by the warmth of his solicitations, often became obtrusive to the parsimonious, who, afraid of their purses, wished to circumscribe his usefulness. But he is gone to answer to his own master for the management of his stewardship, who, I doubt not, has put his *valde probò* upon his faithful servant's labours, and graciously welcomed him to the joy of his Lord.

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 Mr. Stephenson's Reception and Treatment.

the discredit of his mission. He commenced his ministry under all the disadvantages that prejudice, bigotry, and malice united, could scatter in his path.

The man that mentioned him, at once dismiss'd
 All mercy from his lips, and sneer'd and hiss'd :
 His crimes were such as Sodom never knew ;
 And perjury stood up to swear all true.
 His aim was mischief, and his zeal pretence :
 His speech rebellion against common sense.

COWPER.

The Governor of the islands, General Beckwith, was not disposed to be very friendly towards him, and some of his excellency's minions and parasites, were his sworn enemies, from the first moment they knew his errand to the island. A man that denounced oppression, and preached against female prostitution, would not be acceptable where tyranny is legal and concubinage grafted upon profit and interest. Finally, his guilt attained the deepest stain and greatest possible altitude. He had ventured to preach in the house of a man of colour, named Socco, to the blacks and others of the neighbourhood ; and from that critical moment, his persecutions began ;—it was a perilous moment for the friends of the Africans, as, at this period, many who owned slaves, were smarting under the abolition of this inhuman traffic, which had recently taken place, and were not wholly without their fears of the further interference of the British legislature, in behalf of this injured portion of the human family. Slavery is as jealous of its power as freedom is of its liberty : hence, whoever touches that, touches the apple of a planter's eye. The situation too of St. Domingo, made a deep impression on their minds, so, that whoever appeared in the character of *ami du noir*, or friend of the blacks, was sure to be detested. Few would bear the thought of having

The Opposition made against his preaching to the Negroes.

them taught religion.* Cutting throats, murders, rebellion, insurrection, and in a word, all the horrors of St. Domingo were connected with the idea of enlightning these unfortunate beings, as though the pure, peaceful, and mild religion of Jesus Christ and savage inhumanity were real friends: in short, a complaint was lodged by one justice Green, who coming to the islands in the capacity of an itinerant portrait painter, had accumulated a little money, and was finally lifted upon the stilts of the law, that he might overlook his surrounding neighbours. This worthy magistrate was informed that Mr. Stephenson had been preaching in his parish, to a few blacks, whereupon he hastened to the governor, who, it appeared, had already imbibed a strong prejudice against our poor persecuted and forlorn Missionary; not indeed for having been guilty of immoral conduct, but because he had not studied greek and latin in the British universities, in order to qualify himself to teach the slaves of Bermuda how to serve God and save their souls. Mr Stephenson too waited upon the governor, but his prejudices had passed the rubicon, and a bill, under the patronage of his excellency, was brought into the house of assembly, to hinder the most dangerous and disloyal thing in the world—preaching the gospel to negro slaves. This passed by a vast majority into a law—a law indeed! worthy of the wisdom of a Laud, and the bigotry of a Bonner.†

* To the honour of the Bermudians it must, however, be said, that slavery in these islands wore its mildest forms, and the blacks were more attached to their homes and masters than would readily be imagined; a proof of this occurred during the American war: A vessel, navigated by Bermudian slaves, was taken and carried into Boston, where they were all set at liberty; however, they all except one man managed to get back to Bermuda, preferring slavery in those pleasant Islands, to liberty in any other place.

† “An Act to prevent persons pretending, or having pretended, to be Ministers of the Gospel, or Missionaries from any religious Society whatever, and not invested with Holy Orders; according to the Rites and Ceremonies of the Church of England, or the Church of Scotland, from acting as Preachers.”

A penal Statute enacted to hinder his Mission.

We shall not at present, enter into the propriety or impropriety of Mr. Stephenson's obeying that precept of our Lord—"if they persecute you in one city, flee to another." Where could he flee? the law covered the whole Bermudian archipelago; he must cease to preach the gospel, or become a transgressor; besides, the same objection that might be brought against him for preaching, would also implicate many of the apostles and most of the primitive martyrs. They knew that the laws prohibited

"WHEREAS it is conceived extremely essential for the due preservation of order and good government, as also for the better maintenance and support of the religious principles of the community of these islands, to exclude all persons pretending, or having pretended, to be ministers of the gospel, or Missionaries from any religious society whatever, and not regularly invested with holy orders according to the rites and ceremonies of the church of England, or the church of Scotland, from propagating any doctrine upon the gospel or otherwise; WE, therefore, your Majesty's most dutiful and loyal subjects, the general assembly of these, your Majesty's Bermuda or Somers Islands, in America, do most humbly beseech your Majesty that it may be enacted. And be it enacted by your Majesty's governor, council, and assembly, and it is hereby enacted and ordained by the authority of the same, that no person whatever, pretending, or having pretended to be a minister of the gospel, or Missionary from any religious society, and not regularly invested with holy orders according to the rites and ceremonies of the church of England, or the church of Scotland, shall be allowed to preach or propagate in these islands, any doctrine upon the gospel, by writing or printing, or by speaking to, teaching, or in any wise lecturing or exhorting any public or collected audience whatever, and that any person who shall violate or act repugnant to this law by preaching or propagating, writing or printing, or by speaking to, teaching, or in any wise lecturing or exhorting any public or collected audience whatever as aforesaid, shall be subject and liable to a fine of fifty pounds, and to be imprisoned for the space of six months without bail or mainprize.

"And be it further enacted and ordained by the authority aforesaid, that any person or persons admitting, or allowing in his, her, or their house or dwelling, to any person pretending, or having pretended to be a minister of the gospel or Missionary from any religious society whatever, and not invested with holy orders, according to the rites and ceremonies aforesaid, for the purpose of preaching or propagating any doctrine upon the gospel, by writing or printing, or by speaking to, teaching, or in any wise lecturing, or exhorting as aforesaid any public or collected audience whatever, shall be subject and liable to a fine of fifty pounds, and an imprisonment of six months without bail or mainprize."

"Passed the assembly this 25th day of April, 1800, and ordered to be laid before the council for concurrence."

JAMES TUCKER, Speaker.

"Concurred to by the council this 23rd day of May, 1800."

HENRY TUCKER, President.

"Assented to this 24th day of May, 1800."

GEORGE BECKWITH.

Mr. Stephenson violates the Law and is imprisoned.

their preaching, and yet they did preach in defiance of those laws. Did we not forbid you to preach in this man's name, the Jews and Infidels might say; but every resolute Peter would reply, "whether it be better to obey God or Man, judge ye." In this dilemma, Mr. Stephenson took council with his friends as to the line of conduct he ought to pursue. Some of these advised one thing, and some another, as most of them were afraid of the fine; however, the objections on this score were overruled by the resolution of a Mr. Pallas, who declared he would run all risks, rather than the servant of God should remain silent and useless. Mr. Stephenson gladly accepted the offer, as he conceived himself bound in duty, to resist what appeared to him an antichristian law: he, therefore, preached in the house of Mr. Pallas; they were both taken into custody and sent to the jail in St. George's. Mr. Pallas was soon bailed out, but though several respectable persons offered bail for God's minister, it could not be obtained; his crime was too black to admit of such a composition; his enlargement from a close and unhealthy prison in a burning climate, could not be procured.

That man should thus encroach on fellow man,
 Abridge him of his just and native rights;
 Eradicate him, tear him from his hold
 Upon th' endearments of domestic life
 And social———nip his fruitfulness and use,
 And doom him for, perhaps, (a godlike deed)
 To barrenness and solitude, and tears,
 Moves indignation; makes the name of laws
 Of laws, which only petty tyrants make,
 As dreadful as the manichean God,
 Ador'd thro' fear—strong only to destroy. COWPER.

However, this servant of God found, that imprisonment for the cause of Christ, was neither as unpleasant nor intolerable as some may imagine: the Lord abundantly fulfilled that beatitude—"blessed are

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The Defence of Mr. S. by Lawyer Easton.

they who are persecuted for righteousness sake." It appears from his manuscript journal and several of his letters, which I have in my possession, that the consolations of the Holy Spirit were most sweet and precious during his incarceration, and he found the joyful experience of that divine line—"and prisons will palaces prove, if Jesus would dwell with me there." At the sitting of the special court, his trial came on, and though he employed one of the most able lawyers in the island, Mr. Easton, the present worthy chief justice of Bermuda, who made a most able defence of toleration, liberty of conscience, and the rights of private judgment in all matters relative to religion,* yet the jury were requested by the chief justice to find him guilty: accordingly, he was condemned to

* I am sorry that my limits will not allow me to insert the whole of Mr. Easton's most able and eloquent defence of Mr. Stephenson, and liberty of conscience; however, I cannot deny myself the pleasure of giving my readers a short analysis of it: he began by observing that the prisoner at the bar stood indicted for worshipping God according to his conscience, or, in other words, he stood charged with violating a law that it was both improper and impossible to obey; for it would be easy to prove that legislators might make laws which it would be the most exalted virtue to violate, as, for instance, should they make a law to prohibit the worship of God altogether: and that for his part he saw no difference between enacting a law to prohibit the worship of God altogether, and one, forbidding men to worship God according to their own consciences. He maintained by eloquent arguments that the law in question was contrary to the laws of God, destructive of the natural and unalienable rights of mankind, and opposed to the fundamental statutes of the British Empire: here he read the Toleration Act, the preamble of which is "Almighty God hath created the human mind free, consequently the right of private judgment in matters of religion is and ever must be the unalienable right of mankind, and ought always to be held sacred and inviolable; the provisions of the act are, that all protestants shall have free liberty to exercise their religion, and by speaking, writing, and publishing, or by all and any of the said ways and means, to investigate religious subjects, and by preaching and teaching to instruct persons in the duties of religion, in such manner as every such person respectively shall judge the most conducive to promote virtue, the happiness of society, and the eternal felicity of mankind." He also read extracts from the writings of several jurists and philosophers, particularly Vattel, to prove that man is essentially and necessarily free to make use of his own choice in matters of religion; that this is one of the rights man did not give up by the social compact, if indeed such a compact was ever made, at the organization of society, as some theoretical writers have supposed. The above is only a faint outline of a most nervous and comprehensive defence. The subject covers a great deal of ground, and cannot be analyzed without evaporating the beauty, the strength, and the suitableness of his clear reasoning, eloquent language, and judicious remarks.

suffer six months imprisonment, pay a fine of fifty pounds, and also discharge all the costs of the court. The human mind can hardly contemplate a more interesting spectacle in a Christian land, and under the mild auspices of a gospel dispensation, than to behold a minister of Jesus Christ, a Christian Missionary, standing at the bar of his fellow Christians and citizens, and before a Christian judge, who condemns him to suffer pains, penalties, and imprisonments, for simply preaching the religion of Jesus Christ, whom, in one form or another, all Christian people profess to believe and adore. Such a sufferer is entitled to our warmest sympathy, and the cause for which he is oppressed, becomes venerable and interesting in the same proportion as the hand of power endeavours to crush it. Perhaps in no part of the British Empire has persecution proceeded with such a systematic deliberation as in our British colonies; they, as if disregarding both liberty of conscience and toleration, both the rights of man as a moral agent and as a member of civil society, have, in several instances, particularly in Jamaica, endeavoured to crush the ministers of Christ by legal oppression. Banishment, imprisonment, and fines have all been employed in their turn, and with a spirit worthy the days of Bonner and Gardener, of Nero and Domitian; they have marched forward with a bold and firm step in this career of oppression and injustice: indeed, hardly any thing remains now to complete the system on which they have acted but a few fires and gibbets; let these once be restored and the nefarious work will be complete! O that Jehovah would cause the wrath of man to praise him, and restrain the residue of it for his Name's sake. Meanwhile, it is deeply to be lamented, that a dependant colony, a mere nook and excrescence of the empire, —a place, that, were it not defended by our armies and navies, would not have existence, much

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Mr. S. was happy in his Prison and preached through the Grates.

less a name, should so far beard and insult the mother country by which it is fostered and protected, as to make laws in open defiance of her constitution, and to the detriment and oppression of her citizens. What! do the gentlemen of Jamaica, because they are so drilled and hackneyed to the exercise of oppression, suppose that free-born Englishmen are to be treated as they treat the poor degraded and suffering Africans? Might not a stranger, seeing the privileges of our highly favoured island, with regard to the rights of private judgment and liberty of conscience, be ready to exclaim—

Good heavens! is there in these auspicious days,
When reason, freedom, truth, and science blaze,—
Is there a spark of that detested zeal
Which piled the blazing fire and form'd the wheel?
Does Julian live? does fierce Domitian reign?
Or savage Mary blot a throne again?

But to return to our oppressed Missionary, though imprisoned, he could not be rendered unhappy; man had deprived him of civil liberty, but God had blessed him with a nobler freedom.

“He is the free man whom the truth makes free;
And all are slaves besides.”

There is not a chain that hellish malice can wind around him, that his heavenly Father does not sweeten with the consolations of peace, and beguile with the sun bright views, that heavenly hope holds forth to the devoted soul. Our brother was not dejected, but often made the jail vocal with the Saviour's praise; and through the iron grates of his window exhorted the listening and often-weeping blacks to embrace a saviour. As an innocent amusement, and to afford him some relaxation and exercise, he cut the following inscription in the floor of the prison, with his knife: “*John Stephenson, Methodist Missionary, was imprisoned in this jail, six months, for preaching the gospel of Jesus Christ to the poor negroes. Ber-*

Inscription cut on the Prison Floor.—Lines upon by the Author.

muda, June, 1800. On which inscription, the writer of this narrative made the lines in the annexed note.*

The mission being thus suppressed, the infant work of God was nipped in the bud, and the few gleams of light that shone upon the poor Bermudian negroes, were darkened by the clouds of persecution, and were followed by a partial night. Things remained in this state, from the year 1801, till the year 1808. Several Missionaries had been appointed, but, either from want of resolution, or some other cause, none chose to venture, save Mr. William Black, who had so far arranged his affairs as to engage a passage for

* In thought I view the hoary veteran lie,
 Peace in his heart and sorrow in his eye,
 A tear would now and then unbidden flow,
 A tear of softest pity,—not of woe;
 And as he mus'd some peace-infusing text,
 Exalts his soul from this world to the next.
 The "den of thieves" became a "house of prayer"
 While God's much injur'd minister was there,
 And sweetest sounds through all the prison rang
 Where felons' chains dispread a doleful clang.
 Oft through his gloomy portals iron barr'd,
 The bleeding Saviour's gospel he declar'd,
 Day after day, his prison to beguile,
 And teach the joyless solitude to smile;
 The deep cut letters one by one arose,
 That give the short plain record of his woes.
 So Paul and Silas shar'd a sim'lar doom,*
 Thurst in an inner prison's deepest gloom;
 The same their fate,—the same their noble zeal,
 To save the lost, and human woes repeal:
 These from a demon free'd the female slave;—
 He from the fiend poor Negroes sought to save.
 The damsel's master saw his prospects wane;
 The Creole fear'd his mistress and his gain.
 Such customs are not lawful to prevail;
 Away with each disturber to a jail!

* 16 Chapter Acts, from the 16 to 23 verse.

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Determination to go to Bermuda in the Lord's Name.

the island, and was only prevented from accomplishing much more than has been accomplished : but the captain and passengers, when they discovered that he was a Methodist Missionary, refused to allow him to proceed in the vessel, so he was obliged to fetch his trunk ashore again. Things were in this state when the author received the abovementioned letters, containing his appointment for Bermuda : an appointment that was as unwelcome to flesh and blood as "smoke to the eyes, or vinegar to the teeth." On a lofty mountain, and secure from the tempest, we may contemplate a stormy ocean with some degree of serenity ; but to encounter the foaming billows in a shattered little bark—ah ! there's the rub !

Until the time of our departure, (for it was then the depth of winter) my dear partner and myself set apart every Friday as a day of fasting and prayer, and on one of these occasions found much comfort from the powerful application of those words in Jeremiah xlv. 5, "Seekest thou great things for thyself? seek them not: for behold I will bring evil upon all flesh saith the Lord: but thy life will I give unto thee for a prey, in all places whither thou goest." This, and many other precious passages, strengthened our determination to obey the apparent call of providence ; it seemed as though I continually heard a voice from Bermuda, saying, "Come over and help us." Our dear friends in St. John were unwilling to part with us; for God had greatly blessed our residence among this dear, kind, and simple hearted people. We came among them at a low time, and continued until we saw the little Zion in full prosperity: and now, like Abraham, we were going to a strange place and a strange people, we had cause to feel some painful emotions of heart.

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Sailed in the Schooner Mary Ann.—Events on board.

CHAPTER TENTH.

ON the 17th of April, 1808, we sailed from the harbour of St. John, in the schooner Mary-Ann, captain Beattie, bound for the island of New Providence, one of the Bahamas, it being the intention of the captain, according to agreement, to leave me at the Somers Islands. While we were getting under way, the captain, a civil man, and one of my former hearers, cursed one of the men, upon which I gently tapped him on the shoulder; he stood reprov'd, and never to my knowledge, swore afterwards during the whole passage. For several days our weather was fine; we passed the gulf stream, and soon got into a warmer latitude. Morning and evening we had prayer in the cabin; profaneness was banished the vessel, or at least suspended; and I do not recollect that I ever saw any state of things at sea that so much resembled a church. The captain, the mate, the supercargo and his wife, had all an exterior of seriousness: hence, we had much harmony and love; we sang God's praises, and on the sabbath day I read on the quarter deck those solemn and impressive sermons of Mr. Benson on the second coming of Christ. This method, when introduced by singing and prayer, is sometimes preferable to preaching; for if a preacher speaks remarkably close at sea, some one is apt to think he is pointed at, and the whole often loses its effect. I would here observe, that, a Missionary should endeavour to cultivate the spirit of his master, and manifest the holy character of his office in all companies and in all places: this loving zeal, beaming from his conduct, will overawe the careless and profane; and the consistency of his actions will speak more forcibly to the heart than the most elo-

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A violent Storm in the Latitude of Cape Hatteras.

quent words. Our vessel seemed a little marine temple, and the waves of the ocean heard the sound of praise and prayer.

When we were about a hundred leagues to the leeward of Cape Hatteras, in North Carolina, a violent gale overtook us in the form of a squall of wind, hail, rain, thunder and lightning. I had observed during the greatest part of the afternoon, a portentous black cloud gathering in the west, and spreading with a slow, but still darker and darker aspect, till it beat upon us with great fury: it was so sudden and impetuous, that my help was required to assist our little crew to take in all sail, lest they should be torn in shivers from the yards. My dear wife was much alarmed, as was also the wife of the supercargo; but that beautiful and encouraging hymn of Luther, was a source of support and consolation.

Commit thou all thy griefs and ways into his hands, [mands;
To his sure trust and tender care, who heaven and earth com-
Who points the clouds their course, whom winds and seas obey:
He will direct thy wand'ring feet—he will prepare thy way.
Thou on the Lord rely, so safe shalt thou go on;
Fix on his work thy steadfast eye, so shall thy work be done.

And a strong confidence, that both the faithless ocean and the florid earth are under the immediate control of divine Providence, calmed my own mind, and enabled me to administer comfort to my dear partner, who had never before been in a storm like this; for such was the violence of the gale, that some allowance may be made for even a Christian, feeling an apprehension of danger. The wind resembled successive discharges of artillery, and on the following morning, (sabbath) the white topped waves curled and crested their summits in a grand, and yet formidable manner; but our little schooner, with her head to the sea, vaulted lightly over the immense ridges with far greater dexterity than some bulky and ponderous ships. When the gale subsided, we stood

Arrival in Bermuda, and Reception from the Inhabitants.

to the eastward; the long rolling swells left by the storm, helping us forward to our destined islands; and on the 14th day from the time we sailed, we made Bermuda on the side least rocky, and the morning following, a pilot came out and carried us safely into the little cedar-circled harbour of St. George.

Here I was a stranger in a strange land; I knew not a single person; and was come upon an unwelcome errand: hence, my reception was likely to be unpleasant, and the final issue of my mission doubtful. I had, indeed, that precious promise made to the first of all Missionaries—"Lo, I am with you always, even to the end of the world." Some gentlemen came on board, to whom the captain communicated my intention and character: but these manifested by the unpleasant and embarrassed manner with which they received the intelligence, how unwelcome such an event was, at least, to the inhabitants of St. George. Not knowing an individual in the place, I had no person to whom I could apply for direction; my trust, however, was in God; and this, in my present situation, was more than all the world beside. Ah! how forlorn must be the condition of that man who in similar circumstances is destitute of such a soul-supporting prop. Having a letter of introduction and recommendation to the governor, from my esteemed friend Colonel Bayard, of Nova Scotia, I hastened to the government-house, but his excellency being somewhat engaged, requested I would wait upon him in the morning.

I enquired, in vain, for Methodists;—the hated sound seemed to startle even some who appeared as if they wished to show me civility if I had come upon any other errand: as a tumbler, buffoon, dancing master, or conjurer, I might have been welcome; but to preach the gospel, yea, and to preach the gospel to negroes: this shut up every avenue of

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Painful Exercises of Mind on Account of the gloomy Prospect.

civility, and rendered my person as forbidding, as my errand was disagreeable. After much difficulty, I learned that an old man, of the name of Pallas, lived at the west end of the islands, who was a Methodist: pleased with this information, I hired a boat, and leaving my wife and child on board the schooner, went in quest of what, in Bermuda, was *Rara avis in Terris*, the only Methodist in the whole Bermudian archipelago. I arrived in Hamilton, in about three hours, and found a sickly old man, pressed down to the earth with poverty, affliction, and persecution. He gave me a long detail of the trials and oppositions he had met with, adding that the religious state of the islands was most deplorable, and that the few persons raised up under the ministry of Mr. Stephenson, had fallen away; in fine, that the prospect was most unpromising, and it was doubtful whether I should be allowed to preach, as nothing official had transpired relative to the expiration of the persecuting statute: hence, he thought that no person would venture to admit of my preaching, for fear of the penalty. This information added a deeper shade to the gloominess of my prospect, and fell with indelible weight upon my spirits. I could not refrain from weeping at the desolation of the place and, probable failure of the mission, which had been the object of so many sacrifices, solitudes, and prayers. I returned to St. George with a heavy heart, not without frequent starting, tears, and mingled desires, to change my gloomy and unpleasant situation for the quiet of the grave, and an escape from the windy storm and tempest. My mind was sorely exercised with the situation and distress into which I had brought my dear partner, who was far advanced in her pregnancy, still on board the vessel, with our little daughter seventeen months old, and no door open in the town to admit us to lodgings; every house

Had Consolation from the Word of God.

being full of army and navy officers: yet—O the pity and kindness of my Almighty Saviour; he supported me in the hour of conflict, and having tried my faith, he realized the expedient my situation required; and after my faith had blindly groped for a path, and my thoughts had been running to and fro to find out what measures I should adopt; divine light, like the first rays of the morning upon a benighted traveller, broke in upon my mind: we looked into the comforting *book*, not for entertainment, nor yet for mere profit, but as a pilot in a storm looks at a chart, to find an opening among the rocks, or a passage through the dreadful shoals, that he may escape the shipwreck with which he is threatened. And for ever be the Deliverer praised, all the scriptures to which we were directed, greatly alleviated the exercises of our minds, as well as cast some light upon our stay. Although flesh and blood solicited to abandon the mission as hopeless.

I knew much had been suffered by the Jesuits,* Baptists, and Moravians, as well as by my own brethren the Methodists; and that much had been accomplished. The case of Jonah made me afraid to flinch, lest the Lord should punish my cowardice as he did that of the prophet. These words were as

* * The Jesuits penetrated into the uncultivated recesses of America, civilized the savages, and won them to habits of industry. They visited the untried regions of Siam, Tonquin, and Cochin-China. They entered the vast empire of China itself, insinuated themselves into the confidence of that suspicious people, and numbered millions among their converts. In India they assumed the garb and austerity of the Bramins; and boasted on the coasts of Malabar of a thousand converts baptized in one year by a single Missionary. They could alike familiarize themselves with the magnificence and luxury of the court of Peking, or live on water and vegetables like the Jogis: and whatever their adversaries may object to the looseness of their moral system, the conduct of their Missionaries was unimpeachable, otherwise they had never attracted or preserved the veneration of their disciples.—If they admitted of relaxation, it was for them, and not for themselves.

"That their sufferings were great, we have the most authentic evidence. The dreadful massacres in China and Japan, proved them sincere; and, at least, as true Catholics as any at Rome, or elsewhere."—BURDER.

Scriptures that were applied to my mind, and rendered a Blessing.

the brightness of a lamp in the midst of a gloom :
"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? let him trust in the name of the Lord, and stay upon his God,"

But the scripture that seemed the most pointed against my deserting the mission was the 42nd chapter of Jeremiah, from the 10th to the 12th verse :
"If ye will abide in this land, then will I build you, and not pull you down ; and I will plant you and not pluck you up ; for I am with you, to save you and to deliver you : and I will shew mercy upon you, and cause you to return to your own land."

This passage, which was given unto us in prayer, brought us to a pleasing acquiescence with the will of God, and quieted many of those anxieties that arose from the enemy acting upon a troubled sea. Several persons came on board, who privately told the captain we should not be allowed to stay ; meanwhile the vestry of the church in St. George was called together to consult how they might best prevent my preaching, or send me from the islands. The honest hearted captain, who frequently went ashore, finding how matters were going forward, most affectionately urged me to stay on board, withal assuring me that he would give me a passage to the Bahamas, and back to Nova Scotia ; adding, in his honest and blunt manner, *"they are not worthy of a Missionary ;—let them die in their sins."* Most of those I had any intercourse with, carried their opposition in their looks, as though I had come to spread a plague in the island. Never were faith, patience, and fortitude brought to a severer test than on this occasion ; and, adored be my merciful God, their efficacy greatly revived me in the sinking hour. I waited on his excellency according to appointment ; he received me with much civility, and assured me he would do

Waited upon the Governor, and obtained permission to preach.

all in his power to further my mission, for the sake of his friend Colonel Bayard. After some conversation respecting Nova Scotia, he sent for the attorney-general, and chief justice of the islands, to consult them, in order to know whether any law existed to hinder my preaching; the chief justice examined my letters of introduction, civil recommendations, and other ministerial documents which I had brought with me, but still demurred, because I had not been ordained in the establishment.* The attorney-general had different and more liberal views of toleration; he gave it as his opinion that no law existed to hinder the free exercise of my mission. The governor dismissed me, with liberty to preach for the present; hence, my next care was to provide a lodging for my wife and child, (for I had only permission to preach, but no place to preach in); however, in this also providence interposed: an unknown friend had been round the town to try if he could procure some place either for lodging or residence; and having found two rooms, which an officer of the army just going to Halifax was leaving, I was, by his recommendation, glad to hire them; they belonged to a man of colour, a respectable person, who, with his wife and family, afterward became seals to my ministry. Having hired these rooms for one pound a week, I fetched my wife and child from the inn, where they had remained since we came on shore; and now, having got our baggage into our rooms, we felt as lively a satisfaction as though we were in a palace, so glad were we to get any kind of footing on this

* Alas! are all the ministers of the gospel in Europe and America impostors who never came in at this door? Are piety, wisdom, and eloquence counterfeited unless stamped in this mint? And will ignorance, profligacy, and bigotry obtain the *probaturum-est* of heaven, merely because they are found in the path of clerical regularity, *alias*, English episcopal establishment orders? I speak thus on account of the chaplain of ——— who was every thing that a good minister should not be.

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Small Beginnings often crowned with a noble Result.

lovely territory of the enemy of souls. The following morning being sabbath, I sent my coloured friend to give notice that I would preach in the forenoon and evening; but alas! few felt much interest in the preaching of the gospel; hence, my first congregation amounted only to eight or ten persons, including my wife, the captain, the mate, the supercargo and his wife, the rest were black and coloured persons; to this handful I delivered my first message,—“Preach the gospel to every creature.” The beginning was, indeed, a day of small things, but I was not discouraged; I knew the Lord would not despise the humblest attempts, if undertaken with a sincere desire to promote his glory. The noblest institutions have frequently arisen from obscure and inconsiderable first attempts. Faith, patience, and prayer will surmount many difficulties. How formidable were the trials that checkered the path of the first christian Missionaries:—how small their beginnings, and yet how glorious the issue! Missionaries ought not to be cast down because they do not at once meet with rapid success. Perhaps there is no disposition more necessary to such a labourer than christian patience: it is not for them always to command a favourable issue to their ministry; the times and seasons are in the hand of God. If we sow our seed in the morning, and in the evening withhold not our hand, we have scripture reason to believe that either the one or the other will prosper. Did that patient and stedfast man, Swartz, when at twenty years of age, (in 1750 he arrived at Madras among the millions of Hindoo idolaters), did he form an idea that in sixty years India would, (through his labours, aided by the blessing of God), become a grand theatre of Missionary exertions, and a rich field of converts to the christian faith? Could the venerable and indefatigable Carey imagine, when he first ar-

Many blessed Institutions were small in their Origin.

rived in India, friendless and almost alone, that by his patient exertions the scriptures would in a little time be translated into all the languages of the East? Or, Had St. Augustine the remotest prospect that his visit to Great Britain would issue in the universal spread of religion through all parts of this highly favoured land? Thus it behoves the faithful Missionary to wait with patience and labour in hope. Let him remember the venerable Paul, the ardent Whitfield, and the indifatigable Wesley! and reflect upon the trials, the fortitude, the patience, and the years of tedious waiting for success which exercised the first Moravian Missionaries in Greenland, who, for six years, hardly saw a single fruit of their ministry! Let him look forward to a gradual unfolding of the gracious designs of Jehovah: his kingdom shall come though earth and hell oppose its majestic progress; for, as the stars of an evening sky do not all appear at once, but one after another, so does providence, step by step, open the way for the march of divine truth, and illumine the darkness of the moral world, till, in due time, the whole hemisphere shall be spangled with light, and the day will dawn that never more shall close. For the comfort of dejected Missionaries, we might show this more at large. For several years our blessed Lord had but a few followers. The apostles in some places were attended only by solitary individuals, perhaps a few women, as in the case of Lydia and others. Religion in those days resembled a grain of mustard seed, which in time spread its branches, and now furnishes the lost a refuge, and the faint a shade. The reformation sprung from a solitary monk and a few of his companions. From the insulated labours of John Knox arose the church of Scotland; the Quakers from George Fox and William Penn; and the Methodists, who are now between four and five

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 Parishes, Population, and Names of the Bermudas.

hundred thousand strong, eighty years ago consisted of no more than six or eight young men, in one of the colleges at Oxford.

The moral state of Bermuda presented, perhaps, as many difficulties in the way of a mission, as most other places in the western ocean. The labourer in this vineyard had to encounter three formidable evils: prejudice, ignorance, and bigotry; in opposition to these he had to lift the banner of the cross with much patience, and with many fears of final success.

The Bermudas (or as they are always called in written instruments and other documents, the Somers Islands) are a lovely little cluster of islands, in latitude 32° north, longitude 65° west. Their whole number amounts to several hundred of these, about nine are more or less inhabited; the rest are small verdant rocks, covered with cedar and sage bush; the larger ones are, the Main Island, St. George's Island, St. Stephens, St. David's, Long Bird Island, Somerset Island, Ireland Island, and Tucker's Island; these are separated from each other by small inlets of the sea: in some instances, the navigable channel is from a quarter to half a mile across, but the whole group does not occupy more than twenty-five miles in length, and five in breadth; so that none of the islands are large, and the whole circuit of them may be sailed in a day. The population of the whole amounts to about twelve thousand, half of whom are black and coloured people: the rest are whites. The islands are divided into nine parishes; five of which are destitute of Christian worship every sabbath. The poor blacks, as I observed before, were hardly beheld in the light of moral agents; hence, every attempt to convey instruction to their minds, appeared to their owners in an invidious light, and excited a suspicion that, in proportion, as they became enlightened, they would deteriorate and grow

A brief Account of the Slaves, their Disposition, &c.

worse; perhaps this may account for the little pains which have been taken to reform their lives, or to enlighten their benighted minds. In other respects, the Bermuda blacks were well treated, for with regard to cruelty, very little of this is either known or practised in the islands, and yet there have not been wanting instances of the most ferocious barbarity even in these delightful recesses of nature. The blacks themselves are often goodnatured and civil to one another, and remarkably clean; many of them are neat and gay in their apparel, and somewhat polite in their address: they compose a race entirely different from the West India negroes—I mean the mere plantation slaves: a Bermuda black man thinks himself a gentleman compared to one of these; hence, there is not a greater punishment dreaded than that of being carried to any other island to work on the plantations, for there are no plantation slaves upon the whole group; they compose the principal pilots, seamen, mechanics and fishermen of the place. In their intellect, the Bermudian blacks are rather acute than stupid—they want nothing but systematic instruction and the influence of good example to bring them over to the knowledge and practice of piety; being always suspected of thievishness, may account for their dishonesty; being deprived of their liberty, they may very naturally reason that it is no sin to steal a little from those who have robbed them of their all;* their incapacity to give evidence, may render them careless

* A Bermuda black was one night taken in the act of stealing, upon which, the person addressing him, said—"Cato, what is the reason you are such a thief; have you meat enough?"—"O yes, massa, plenty. plenty."—"what then is the reason of your stealing?"—"Massa steal to keep my hand in? steal to keep my hand in, massa?" That disposition to theft, with which they have been branded, must be ascribed to their situation, and not to any peculiar depravity of the moral sense: the man, in whose favour, no laws of property exist, probably feels himself less bound to respect those made in favour of others. Laws to be just, must give a reciprocation of rights; and without this, they are mere arbitrary rules of conduct, founded in force, and not in conscience: and, it is a problem, which I give to the slave holder to solve, whether the precepts

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 Characters of the Black People continued.

of speaking the truth ; and if they see no religion in the whites, who have knowledge, can it be wondered at ; that aping the manners of their superiors ; they are generally destitute of piety ; no people in the world are more studious of imitation than the blacks,—they have their vocabulary of polite terms, their bows, &c. to perfection ; they have also their balls, routs, yea, and even their laces and furbelows : I wish I could say that they went no farther, and that they only imitated the follies, and not the vices of those above them ; but a black man frequently has his mistresses and his haram as well as his master ; nay, and should he get his liberty, and become the owner of a slave, is often more cruel, oppressive, and tyrannical, than the greatest white tyrant in the islands : towards the sick, however, they are frequently tender and affectionate ; the black women make the best sick nurses in the world, and will manifest a degree of solicitude and assiduity seldom witnessed elsewhere ; they are generous to a fault, and if they are lazy and careless, it is because they reap little or no benefit from their labours : the flexibility of their characters is a great obstacle to their establishment in piety when they embrace religion ; but as their feelings are remarkably tender, they are more easily won upon ; if they are polygamists, it is in consequence of their not being allowed to marry ; they are very affectionate and remarkably social ; their resentments are short and easily canceled, having a good deal of the child about them,

against the violation of property were not framed for him as well as his slave ; and whether the slave may not as justifiably take a little from one who has taken all from him, as he may slay one who would slay him ; that a change in a man's relative situation should change his ideas of moral right and wrong, is neither new nor peculiar to the blacks. Homer tells us it was so 2600 years ago.

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 Haneros eut' an min kata doulion, ema elesin.

ODD.

Jove fix'd it certain that whatever day
 Man makes a slave, takes half his worth away.

NOTES ON VIRGINIA.

Obyism its Nature and dreadful Consequences.

they are quick, but it is soon over; treachery they are unacquainted with, and if at any time they step out of their place, it is owing to the improper and unwarrantable liberties taken with them by the whites; in general, they are far less profane than the lower orders in England; and as for bigotry, they have that common effect of pride, ignorance, and superstition, to learn; in their houses they are hospitable; and those among them who are serious, feel as much pastoral love for their ministers as any people in the world. Some few among them possess a species of witchcraft, called Obyism.* This detestable imposture does not so much prevail in Bermuda as in some of the other West India islands, and is always renounced the moment they become serious. In a word, many of the vices of the blacks are the consequences of slavery.—O that this reproach of humanity were for ever annihilated,

And every isle amidst the western wave,
With freedom glow, and blush to own a slave!

* This practice is pursued by a certain class of men, called obeah men, or conjurers. These people make use of a kind of poison in the exercise of their magic art, which is a species of dog's bane, *apocynura erectum*, and is deemed one of the most deadly poisons with which we are acquainted. Its symptoms are griping, inclination to vomit, loss of appetite, frequent convulsions, hectic fevers, constant wasting of the body.

That my readers may more fully comprehend the nature of these men, and the effects of their practice, I will here insert an extract from the report of the agent of Jamaica, to the commissioners appointed for the purpose of examining into the slave trade.

"The trade which these impostors carry on is extremely lucrative; they manufacture and sell their obies adapted to different cases, and at different prices. A veil of mystery is usually thrown over their incantations, to which the midnight hours are allotted, and every precaution is taken to conceal them from the knowledge and discovery of the white people. The deluded negroes, who thoroughly believe in their supernatural power, become the willing accomplices of this concealment, and the stoutest of them tremble at the very sight of the ragged bundle, the bottle, or the egg-shells, which are stuck in the thatch, or hung over the door of a hut, or upon the branch of a plantain tree to deter marauders. In cases of poison the natural effects of it are by the ignorant negroes ascribed entirely to the potent working of obi.

"With minds so firmly prepossessed, they no sooner find obi set for them near the door of their house, or in the path which leads to it, than they give themselves up for lost. When a Negro is robbed of a fowl or hog, he applies

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CHAPTER ELEVENTH.

I continued to labour with many prayers and fears; and though my prospects of doing good to the whites, were rather gloomy, yet a glimmering of extensive usefulness among the black and coloured people often revived my spirits and cheered my path. My little domestic congregation continued to increase, so that by the time I had preached six weeks, the six who first attended, were multiplied to sixty, and some of these afforded visible signs that the word was not as chaff blown away by the wind of carelessness: at first I observed, that several whites and a few coloured people seemed thoughtful; they would kneel at prayer and linger when the congregation withdrew, that I might speak to them concerning their souls. As I passed the street, I observed them more respectful, and if I required any help, they seemed to assist me with alacrity. After a short time, several of them, without my knowledge, offered to refund the money for some benches I had bought, to the value

directly to the oberb man or woman; it is then made known among his fellow blacks that obi is set for the thief, and as soon as the latter hears the dreadful news his terrified imagination begins to work; no resource is left but in the superior skill of some more eminent oberb man of the neighbourhood, who may counteract the magical operations of the other; but if no one can be found of higher rank and ability, or, if after gaining such an ally he should still fancy himself affected, he presently falls into a decline, under the incessant horror of impending calamities. The slightest painful sensation in the head, the bowels, or any other part, any casual hurt confirms his apprehensions, and he believes himself the devoted victim of an invincible and irresistible agency. Sleep, appetite, and cheerfulness forsake him; his strength decays; his disturbed imagination is haunted without respite; his features wear the settled gloom of despondency; dirt, or any other unwholesome substance become his only food: he contracts a morbid habit of body, and gradually sinks into the grave. Those anomalous symptoms, which originate from causes deeply rooted in the mind, such as the terrors of obi, or from poisons, whose operations are slow and intricate, will baffle the skill of the ablest physicians." The obi is usually composed of a farrago of materials, most of which are enumerated in the Jamaica law, viz. "blood, feathers, parrots' beaks, dogs' teeth, alligators' teeth, broken bottles, grave dirt, rum, and egg-shells."

 Several Persons impressed with divine Things.

of several pounds, and this I judged a sure sign that they had obtained some benefit by the word, yea, they even went so far as to pay the hire of my rooms, which cost a pound a week; my prospect now became brighter and brighter. One day Ruth Bascomb and Letitia Harvey, two respectable free persons, came into my room. and after some hesitation, informed me that they wished me to direct them how they might save their souls: these were the first buddings of a gracious nature that I had seen since my arrival, and they were as pleasing to my heart as the reviving sun to a Greenlander.

Tony Burges, a venerable old black man, became a constant hearer of the preaching, and in a little time God took the scales from the old man's eyes, and though hard upon seventy years of age he began to read; and before I left the island, could, with the help of his spectacles, and spelling a few words, read a chapter in the bible. Jane Burgess (Tony's wife) soon followed the example of her husband, and becoming deeply convinced that she was a miserable sinner, was glad to hear of a Saviour; she became, in truth, one of the most pious, humble, and affectionate blacks I ever knew: several of their children followed the example of their parents, until the whole family were drawn to God. Sally Tucker, a most respectable black woman, who lived near my lodgings, desired to attend family prayer; God touched her heart, and Sally in her turn began to pray earnestly for salvation. One day, when passing her house, she came out, and lifting her hands and eyes to heaven, she said in the most touching and impressive manner, "O Mr. Marsden, I shall bless God that ever you came to Bermuda; God has made you *my eye-lid opener*! My landlord, Mellory, and his wife, who were respectable coloured people, began to show some signs of a gracious nature. I should

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The seed sown began to spring and bear fruit.

not omit mentioning, that several young men, Mr. John Darrel and Richard Higgs, with the three daughters of a Captain Rankin; all became close attenders of the preaching, and were graciously drawn to a serious and impartial inquiry after divine things; these, with many others whom I could name, inclining the same way, and becoming reformed and serious, I formed into a little society, reading the rules, and pointing out to them the nature of each, for all was new and interesting respecting christian fellowship;—this was the first Methodist society ever raised in the Somers Islands, about forty in number; I rejoiced over them as a tender father over a first-born son; the seed that was sown in tears I now began to reap in joy; the design of Providence began to unfold itself in my appointment to the island, and I no longer walked with my book in my hand through the cedar trees and by the sea side as a solitary and mournful exile, unconnected and alone in the islands. For a great part of the first year, I confined my labours to the little town of St. George, which, though it contains no more than 2500 inhabitants, was at that time the capital of the Bermudas. I visited the blacks at their own houses; gave those who were beginning to learn to read, little pamphlets and tracts; prayed with them, and sometimes partook of the little social refreshments they with the greatest neatness, cleanliness and cordiality, set before me. Occasionally making an excursion into the country, among the other islands, preaching at Brackish Pond, Hamilton, Spanish Point, and Somerset, at the west end of the islands. My congregations were respectable people, who treated me with attention, politeness, and hospitality; but alas! *they had need of nothing*: they were too polite to treat me rudely, too complaisant to gainsay, and too innocent, moral, and good to need a Saviour. At first, my principal endeavour

With what vain Pretensions many say they are Churchmen.

was, to remove prejudice, that a way might be opened for the reception of divine truth in its purest forms. The people in general, knew little of those differences which agitate the Christian world in general, and enwreath so many thorns in the bands of brotherly love. They went to church once a month, and to them the church of England was, in religion, what the sun is in the firmament; and had they been experimentally acquainted with the pure and holy doctrines of the establishment, this would have been all right; but doctrines and experience seemed to make no part of their religion: going to church was an apology for both the power of faith and the obedience of love; and the best account of their creed I could ever get, was comprised in these two articles: first, doing no harm, and never having done any;—second, doing all the good that lay in their power. To shew them that I was not an enemy to the church of England, I frequently attended the service on the sabbath forenoon, and to convince them of the depth and importance of the doctrines which form the beauty and palladium of that church, selected subjects embracing the first principles of religion; such as the fall of man; the total depravity of human nature; man's misery, weakness and blindness, while alienated from God; that if any man be in Christ, he is a new creature; that we must feel the wickedness of our hearts; repent of sin, and humbly and earnestly apply to Christ for pardon; that by grace we are saved through faith, and that without God's Holy Spirit we cannot do any thing aright, but that God will give his Holy Spirit to them that ask him: illustrating these subjects by quotations from the prayer book, refering them to chapter and verse, and using that and my bible as my preaching companions, so that their prejudices gradually gave way, and light, even the pure light of gospel doctrine, shone

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How Prejudice was removed.—Many thankful for the Mission.

by degrees, upon their hearts, and taught them that going to church once a month, is not enough to form the Christian character. When I had to remove prejudice against the Methodists, which, as they knew nothing of us, (but through the medium of corrupt and lying representation) I had often to do, I generally preached from such texts as the following: "After the manner that they call heresy, worship I the God of my fathers? For as concerning this sect, we know that every where it is spoken against. We would know of thee what this new doctrine is? Thou bringest strange things to our ears. They that will live godly in Christ Jesus, must suffer persecution. If any one come into thy house and bring not these doctrines, receive him not."—By these means, their prepossessions against us as a body, gave way, and many respectable people expressed themselves as glad that I had come to the islands: Stowe Wood, Esq. a respectable magistrate, invited me to his house, as did also Captain Walker, Mr. White, Captain Newbold, and a number of others. Meanwhile, I omitted no opportunity to bring forward my little black and coloured flock in St. George: some of these afforded me inward delight, both by their simplicity, their artless Christian affection, and the clearness of that measure of experience in divine things, to which they had attained. I was much pleased with their novel remarks and curious questions: some of them could give a pretty clear account of their conversion; some appeared to have had only comfort, as they expressed it from the first: under the word, they were silent and still as death; seldom (unless prevented by their owners) omitting an opportunity of assembling together: those who were slaves could not always attend; but even these willingly submitted to the greatest hardship, that they

Instituted a School for the Black and Coloured Children.

might come to hear the word. To the houses of the free blacks I was always a welcome guest, and

Oft have I in the black man's cottage spent
 The silent night in safety and content ;
 Or, at his little table sweetle sat,
 Have purple figs and soft bananas eat ;
 Glad to suffuse a Negro's face with joy,
 " By the soft soothing of a calm reply ;"
 His children's eyes all fix'd intent on me,
 While on each ebon face a smile I see ;
 Then join'd the sable family in prayer,
 And ask'd and felt God's sacred presence there.

My mind was grieved that although a gracious work was begun among the blacks, yet most of them were unable to read, so that I had no pledge of their stability and continuance ; however, providence directed me in this also ; I persuaded one of the young men who had joined, to open a school for the children of the black and coloured people ; this was the first thing of the kind that had taken place in Bermuda : I also wrote to Halifax for some spelling books, and these with the help of tracts, united with uncommon diligence and application on their parts, brought many of the boys and girls quickly forward, and these again taught their parents, so that I had the pleasure of seeing many of them make considerable progress in their spelling books and testaments : some ladies also, under the patronage of Lady Warren, opened a sunday school for black children, and even adults, which was very useful. With regard to teaching them to sing, I had much less trouble ; the blacks have in general fine clear voices, and strong retentive memories ; they possess a musical ear, and great facility of catching a tune ; hence, the singing was soon very respectable ; but at first I was myself " precentor, chaunter, priest and choir ;" till an excellent young man coming from Eng-

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Removed from St. George to the Main Island.

land, greatly assisted me in this beautiful part of the Lord's service, by taking upon himself the trouble of teaching both the whites and coloured people the rudiments of psalmody. All this time I preached in my own hired rooms, unless when in the country; in St. George some of the respectables had ceased to come, because they were incommoded with the blacks, with whom they would not intermix, even to worship God! Several of the slaves were cruelly treated, because they would not relinquish this way. The little society was called the "Negro Club," and they did me the honour to call me the "Negro Preacher." In the country, the poor blacks were not admitted into the apartment where I preached, but were obliged to stand round the doors and windows, listening with the most eager and inquisitive attention to catch every word; and when I came out they were ready to devour me with their eager and enquiring looks, which spoke louder than a thousand words,—have we no morsel of this bread of life? The blacks frequently spoke of it as a matter of great gratulation that I had come to the island to preach the gospel to them, and seemed in some just degree envious of the whites, who, in some instances, (over which I had no controul), would not allow them to come into the congregation; in a short time, however, providence cast my lot more in the centre of the islands, and enabled me to remedy the above evil.

The hot and suffocating closeness of St. George not agreeing with my wife's health, I removed to Brackish Pond, and took a house upon the edge of the sea, visiting my little flock in St. George every week, and often several days with the society, which now amounted to about fifty persons, twelve of whom were white people, who, notwithstanding the odium, had cast in their lot with us: indeed, joining the soci-

The little Society in St. George hired a House, and fitted it for Preaching.

ety in Bermuda at this time seemed like changing cast in the East Indies, so that none who set much value upon the opinions of others (however deeply impressed they were with the necessity of inward religion) durst come among us. Several of the blacks attained much experience of the divine goodness, particularly lame Hannah, of whom mention will be made in the sequel of this work. Peter Hubbert, a mulatto, was a pattern of piety; Mellorey, the coloured man, before mentioned, had begun to exhort; several others had greatly reformed their lives, and had cast off the practice of outward vices. The little congregation, (for there was now a place fitted up on purpose, with a pulpit and benches) mostly blacks, was an interesting spectacle,—clean, decent, and many of them genteel in their appearance; they joined in prayer, sung, and heard the word, with all the solemnity, reverence, and decorum that might be expected from an old and well-established congregation of christians: they made me the arbiter in their litigations; I baptized all their children, and now that they were formed into congregation order, I gave the supper of the Lord to those who were the most serious, humble, and exemplary; and during my absence in the country I committed the care of the whole to the young men alluded to above, who, having begun to manifest considerable fitness, were remarkably useful in my absence.

I soon found that my situation at Brackish Pond was by many degrees too temperate a climate for my spiritual prosperity; I preached on all occasions at my own house, and all round the neighbourhood, but little fruit appeared; the word fell upon stony ground, the people were too polite, obliging, and affectionate to contradict any thing that I said, and yet too moral, and religious, to receive the humbling doctrine—"God be merciful to me a sinner;" hence,

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Removed to Hamilton, and saw the Hand of Providence in it.

after maturely considering the subject, I concluded to remove to Hamilton.

This place had been in Mr. Stephenson's time, the very focus of persecution, and from hence he was carried to an ignominious jail; however, I did not reason with flesh and blood, but took a house at Pitt's Bay, and hired a long room over some stores to preach in. I had occasionally preached at Hamilton in an inn, but few would come; yet now my hired room was crowded upon the Lord's day, and often on the week night. I had not been long here before the place became too strait for me; several respectable white females were deeply impressed with a lively concern for experimental religion; and also with the complete inutility of all forms and professions separate from saving faith in the Lord Jesus Christ, and love to God, and divine communion with him: two of these have since become united to two of our Missionaries, and adorn the precious gospel they then found to be the power of God to salvation. Encouraged by these promising buddings, and the countenance of several worthy and respectable merchants, I drew up a form of subscription, and got a friend to go with me to the houses of several men of property, in order to solicit contributions for a chapel for the mission. Humanly speaking, the prospect was rather gloomy, as there were few to whom we could apply who had not been engaged in persecuting my predecessor from the islands; hence, we had to combat the difficulty of human improbability with the exercise of faith in God, and he who has the hearts of all men in his hand, turned, moved, and disposed the above persons to his purpose, so that in a few days we had obtained nearly six hundred dollars; one gave 120, another 100, several others 50, 40, 30, and 20 each; and now I could perceive and bless the providence that inclined my heart to

Obtained a Grant of Land, and began to build a Chapel.

walk calmly into the lion's den. But still, I had a number of difficulties to encounter; where to get a piece of land,—how to get a plan drawn and executed,—how to obtain a master workman, and procure materials for the building. To a stranger in the islands; who had to carry forward the whole design, these appeared formidable obstacles; but they all vanished one after another. I petitioned the corporation of Hamilton, and after some demurs, they granted me a lot sufficiently large for a chapel and mission house. The lot for the chapel, they gave me; the other we were to buy. At this time a vessel loaded for the West Indies with lumber, put into Hamilton in distress, and sold her cargo, from which I purchased most of the timber. I made the best outline in my power of a plan. My next business was, to employ workmen; and this, after a little difficulty, we accomplished, though as I had no one to superintend, the whole weight of the business fell upon myself. The weather was very hot, yet the Lord gave me such strength, that though arduously engaged from morning to night, either in having cedar cut for the beams and rafters, stone got for the walls, or riding up and down to solicit subscriptions, to procure materials, or to employ workmen; yet I never had better health in my whole life: the people wondered, and said my constitution must be like iron, as most of the weather was burning hot, and compelled others to take refuge in the shade, while I had often to spend from nine to twelve hours a day, exposed to the rage of an almost vertical sun; and then hasten to some appointment to preach, returning home so exhausted, as hardly to be able to pull off my clothes, and rising with new vigour, to pursue the same toil. In this manner I got the foundation laid and the building raised, under my own inspection; thus after preaching two years from house

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Saw some Provision made for the poor Africans.

to house in a sultry climate, I had at length the happiness to ascend a pulpit, and proclaim to four or five hundred people who met together at the opening, "This is none other but the house of God, and this is the gate of heaven." I now also realized one of the objects nearest to my heart, that of having a spot in the centre of the Islands, where the neglected Africans might be raised to the dignity of worshipping God, without being separated from their fellow men like cattle in a stall. The chapel was no sooner built than it was filled; and I now collected together those whose hearts God had touched with the power of divine grace, and several respectable persons embraced the offer of Christian communion, amongst whom was Mrs. Albouy, a venerable widow, and her two daughters; these had always been moral and upright, and their acquisition was a great means of breaking down a wall of partition that separated several more who had been much softened and impressed, but who hesitated to join for fear of reproach. The lady of Stowe Wood, esq. was, like Lydia, drawn to seek the Lord; she cast her lot amongst us. Mr. Washington, of Nevis, added himself to our number; and Mr. White, a respectable sail-maker; beside these several young ladies were much impressed with divine things, but the amusement and vanities to which by their parents they were obliged to conform, kept them aloof, otherwise they constantly attended the chapel.

My heart being set upon the prospect of doing the blacks and coloured people some lasting good; I set apart one evening every week to instruct as many of them as could possibly attend in the most important and fundamental doctrines of the gospel; and I am persuaded that if this method had been continued by my successors, the society would not have fallen away from 136 to 68, notwithstanding, there have

The Negroes singular in their mode of relating their Experience.

been two Missionaries in the islands. Regular preaching may answer very well where the blacks are already endued with the knowledge of divine things; but it is hardly possible to conceive the ignorance and simplicity of an African mind prior to such a state. Were I to detail several of the various dialogues which I held with these children of nature, they would give a ludicrous appearance to the pages of this narrative. A black person is formed to feel rather than reason; their ideas of religion, are generally simple and striking;—" *Dat sermon do me good. Massa, Jesus Christ very precious to my soul. Dis wicked heart very naughty, massa. Jesus Christ say break you bad heart; den bad thoughts come; Jesus Christ say, get away you bad thoughts. Devil come, say, you mine Negro; den tink no use pray; but de Lord Jesus say, pray on, old Sam be liar.* Sophia, a poor original African, was deeply awakened at the meetings, and was for some time in a state bordering upon despair; the poor creature was afraid to eat, and thought she was always sinning: she spoke little English, and was a picture of nature and simplicity. Going frequently to the house of her master, she would, in her broken and nearly unintelligible manner, tell me her experience, and when my wife encouraged her to pray, Sophia would reply, *Temptation say, don't pray,—God no hear poor Africans; God away up in de skies, he no look down on such poor ignorant miserable negur as Sophy; can't hear, can't hear her pray. Den Holy Spirit say, pray on, pray on, tell how Jesus Christ, God's Son, stand wid arms stretched out to save poor sinner. Den temptation say, say Sophy too bad, too wicked. Den I tink I see his blood flow from de blessed side for my poor soul.*" Some however, were not without a considerable portion of intellect, and in these, the knowledge of

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The Establishment of Sunday Schools in the West Indies desirable.

divine things was more distinct, their experience more uniform, and in many respects not inferior to many whites ; their passions are easily kindled, so that all they know is warm from the heart, and stamped in the mint of sincerity. The Hamilton blacks wished me to teach them to read, as many of the blacks in St. George looked over the heads of their fellows in this respect ; and, whimsically herculean as this task may appear, I did not think it either foreign from my province, or beyond my power, and I am persuaded if our mission committee were to make some provision for African schoolmasters, and our Missionaries would take more pains on this head, the good we do in the West Indies would be more permanent, the societies would be less fluctuating, and the benefit conferred upon those poor outcasts of men would be ten to one greater than at present ; for how painful is it to be preaching from a book, the contents of which they are utterly unacquainted with, and to the beauty and excellence of which they must, at least, be partially blind. I am convinced that sunday schools in our West India plantations, would be the noblest work of charity that man could engage in, and the greatest help to a mission that could possibly be contemplated. I am, nevertheless, well aware that they would meet with decided opposition from those who wish to consider Negroes only as beasts of burden, and sink their minds to a level with their circumstances. A host of arguments the body guard of oppression would withstand, their being taught " they will not be so subservient—they will be discontented, rebellious, and insubordinate—they will not keep their place—they will think themselves upon a level with the whites," would be the logic used ; however, a thousand such assertions have not the weight of half an argument. The objection that they have no capacities, is both foolish and untrue ; for, how can we

Made some useful Attempts to teach them to read.

tell unless we make the trial? but those who have made the trial can refute the allegation, which, at best, has but the shadow of truth. I know an eminent writer (Mr. Jefferson, late president of the United States) has said a good deal upon the subject, but to what purpose? surely he has not proved that they cannot become good men and true Christians! A black will learn to read nearly as soon as a white, has an excellent memory, a fine ear for singing, and a voice as sonorous as an instrument; and, whether we follow them to the wilds of Africa, or the cane plantations of the West Indies, with a few exceptions, they possess a feeling and friendly heart. But, to return, I began a sunday school, and, to encourage others, attended and taught in it myself; and a pious female (now married to one of our Missionaries) devoted herself to the instruction of the slaves in the chapel, so that numbers learned to read the new testament whose minds were formerly covered with the rust of ignorance, and degraded by the practice of vice. In my peregrinations up and down the islands, it gave me heart-felt satisfaction to see them frequently sitting in the road with a spelling book in their hands, conning over the part they wished to learn; and when they had made some improvements, I gave them testaments and tracts, and as they had but few hymn books, composed a little pamphlet of hymns purposely for their use.*

* This little pamphlet alluded to, was not written to supersede their using our own excellent collection; but as they had only about a dozen of these, in some poor degree, to supply the loss, the following hymn, written to the same metre as the one in Mr. Newton's collection, called "Blind Bartimeus," is a fair specimen of the whole, which the reader will allow is not much above the capacity of a black.

Mercy, O thou bleeding Saviour,
Listen to a black man's prayer;
Others feel thy smiling favour,
Others of thy bounty share.

Wrote some Hymns for the Use of the Blacks.

This gave rise to some considerable opposition on the part of those who had no plea for their conduct toward the blacks, but the absurd idea of their being incapable and unsuitable subjects for instruction. Some said the book was calculated to inflame their minds with a desire of freedom, because, in some of the hymns, I had used similies respecting liberty and slavery in a moral sense; however, one was sent to the attorney-general, and another to the governor, and the former was pleased to say that "it was admirably calculated to promote their instruction."

On more occasions than one, we had to stand the brunt of much opposition. When I began an evening lecture for the blacks, the mayor of Hamilton wrote me a very severe letter; but rather than relinquish my plan of instructing and preaching to them, I

And shall Africans be slighted?
That be far, O Lord, from thee!
Black and brown are all invited;
Gospel-grace for all is free!

Yes, a Black may find salvation
Through the Lamb's atoning blood;
Ev'ry man of ev'ry nation
May become the child of God.
Jew and Gentile, he is able,
Pagan, Scythian, to save;
Whether white, or brown, or sable:
For the world his life he gave!

Thanks to Jesus for his kindness;
Black men join the sacred lay;
He hath heal'd our grievous blindness,
Taught our feet the gracious way.
He hath brought salvation to us;
Hallelujah to the Lamb!
Sent his Spirit to renew us;
Glory, glory to his name!

Glory, honour, and salvation
To the Saviour now belong;
Ev'ry kindred, ev'ry nation,
Join the universal song.
Asia and Ethiopia,
With Columbia's favor'd race,
Join the hymn with fair Europia;
Let the world the Saviour bless.

The serious black People held Meetings among themselves.

would have left the islands;—I had to measure my steps by the line of prudence, and to maintain my ground with undeviating firmness. Meanwhile, the work of God was going silently forward in the hearts of many: the preaching was well attended; much prejudice was removed; and many blessed impressions were made both upon young and old. There were a few serious black and coloured people in almost every parish of the little Archipelago, in St. George, Hamilton, Brackish Pond, Heron Bay, Crow Lane, and Spanish Point; these frequently held meetings amongst themselves, on the Lord's day, and as many of them had gifts in prayer, some few in exhortation, and almost all could sing the praises of God; they were often rendered profitable to themselves. Mellorey before mentioned, would frequently go into the country parts of the islands and read sermons, and expound himself: I have happened to ride past when a group of black and coloured people have been collected to hear him; amongst whom I have seen several whites listening with attention.—He had a clear voice, a tolerable degree of boldness, and, for a coloured man, a good personal appearance. Thus, I had remained in the islands until a seed was sown that shall bear fruit unto endless life: the lowering clouds of persecution gradually dispersed, or only muttered at a distance: the bitter enmity of most had subsided: many of the former persecutors had pews in the chapel: a remarkable change had taken place with regard to the observance of the Lord's day. Some of the blacks, who were formerly vicious in the extreme, had outwardly reformed, even though they did not belong to the meeting; and, others, degraded to the very dust, began to feel that they were men: for the gospel stamps a dignity upon subjects who have hardly a name. A few whites were still averse to the mission; but even these, though they did not ap-

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The Society amounted to One Hundred and Thirty-six.

prove, became silent, and now and then ventured to come and hear for themselves. Several respectable young females were savingly brought to the Lord Jesus, and joined the society, two of whom are now in the rest of paradise. The family of Stowe Wood, Esq. one of the first merchants and magistrates upon the island, received the truth in their hearts, and its messengers into their hospitable mansion. Mrs. T—o and Mrs. Albouy, with her whole family, united in saying—"blessed is he that cometh in the name of the Lord."

It is not my intention in this narrative to go into the circumstances of the awakening and drawing of each individual, though I have ample documents by me which would furnish much information; but as there is generally a sameness in Christian experience, it might become tedious through repetition. The little society amounted to 136 persons, 30 of whom were whites; the rest black and coloured persons: most of these afforded convincing evidence of a work of God; and though, in some of the very ignorant, it was amazingly superficial, yet who, that reflects upon their degradation and ignorance, can wonder at this—an ignorance not arising from total want of intellect; but from the perversion of that intellect, by slavery: however, the genuineness of the work in others left little room for doubt, so that I could, with gratitude and pleasure, say—"with my pastoral crook I went over the brook, and behold I am spread into bands." Should any minister of Christ, under discouraging circumstances, read this narrative, let him remember that when the writer came to these islands, all things seemed to make against him; he was considered an impostor, an enthusiast, or something worse: he had indeed his bible—a throne of grace, and his God; but human encouragement he had none; yet he scruples not to say—that had he been inviolably

The Time of my Departure from the Islands drew nigh.

faithful in the improvement of every opening and the discharge of every duty, the 136 members he left in the island might have been 500, for which deficiency he takes all the blame, and blushing to himself, praying "God be merciful to me an unprofitable servant."

Thus, after spending four years in the Somers Islands, (with what success the day of judgment will disclose) my successor arrived from England; and in the month of February, 1812, I began to prepare for my departure,* my dear wife had the preceding November embarked with the children, for New York, where her parents then resided; and as she intended to wait my arrival in that city, I concluded to return to England by that route, rather than by the West Indies, as the vessels that come to Bermuda seldom return direct for Great Britain, but either by the Windward or Leeward Islands, in order that they may get as good a home-bound freight as possible.

My parting with this dear loving people was, to my mind, a trial of the most acute nature; for to say nothing of their being plants, raised by the Lord's blessing, upon my unworthy mission. I had for the last two years, lived in habits of friendship with several which had known no interruption, either from the coldness of reserve, or the breaks of humour; and

* More particulars of the mission at Bermuda, may be found in my letters in the Methodist Magazine, from 1808 to 1812. I would have inserted those letters, but for fear of swelling my book, which is already both too long, and I fear too tedious. My reasons for leaving Bermuda were not a dislike to a Missionary life—I could even now prefer such a life to any other; but I had an aged mother, who wished to see me before she died—(alas! she died before I arrived in England.) I had a country from which I had been absent betwixt twelve and thirteen years; yet of which I could always say *Patria Cara*—"England with all thy faults I love thee still." I had not seen one of my brethren in the ministry for more than four years, and to one who loves his brethren this was no small cross. Since I had left England, many of the venerable Fathers of the Connexion had died; a few were still living, whom I wished to see before they went to the land of their fathers. I had an only sister, whom I wished once more to see. I wished to behold some little of the prosperity of Zion in England, and in our Connexion, which had increased so much since my departure: these in general were the reasons of my return.

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The Affection and Kindness manifested on the Occasion.

now I had to part with them for ever: I had come here friendless; I had seen the island in a state of bigotted inhospitality to a Methodist mission; and had laboured to scatter the thick clouds of prejudice that enveloped their minds; had seen the enmity to my ministry done away, and now rich and poor, white and black, manifested their regret at my departure. How changed from the time when I had to keep my dear wife and child on board the vessel, for want of a shelter on shore, when my first place of reception was an exorbitant inn, and my first congregation six black persons, now more than four hundred of the most respectable people in the islands attended my farewell sermon, which could scarcely be heard for the sobs and weeping of the children God had given me; how changed from the time when not a single person would receive me into their habitation; now many of my spiritual sons and daughters gladly and hospitably welcomed me into their houses, and cordially received my successors, yea, and would have wished them ivory palaces for our sake. I dwell much upon the affection manifested by these affectionate hearts, because it was most consoling to my feelings, as the pure expression of an attachment which had grown out of my pastoral relation to them, and the spiritual benefit they had received from my ministry, (however weak and imperfect in itself) to them, at least, it had been the ministry of salvation and comfort; and never did a people manifest more affectionate regard for the instrument God had used than the little flock now alluded to; nor were they much consoled, as is the case in England, by the appointment of a successor; they seemed to think there was only one minister ever likely to do them good; the rigid, morose, and captious, may call this human weakness, and the mention of it foppishness and vanity,—well, let them call it so, but did

 Affection for Ministers a noble Principle.

the apostle Paul when he speaks of it to the everlasting honour of the Gallations? that they would have plucked out their eyes and given them to him: if it be feeding self, to dwell upon this subject, I must be content to bear the charge—I am not much moved by what any person may either think or speak of me. It is consoling to my own heart that these dear friends loved me from the purest motives, and manifested that love in the least equivocal form: let any one place himself in my situation—let him labour in a barren and hostile place, with sensations sometimes bordering upon melancholy—let him see his children rising like flowers in the desert—let him feel the consoling thought of seeing a little flock; each of which owns him in the double relation of pastor and spiritual father, and then trace the work back from the beginning, and let him ask his heart—can he behold this without emotion, without gratitude, without sensations of the highest pleasure—can he depart from these without the deepest regret. I pity the man, and envy neither his judgment, piety, nor feelings, who can wrap himself in such a covering of apathy, and shielding his breast from the warmth of Christian affection and the sensibilities of friendship, say farewell without a sigh of sorrow, or a tear of regret. Bermuda was a little world to me; I had gone there a despised and undeared man; God had given me friends, respect, a chapel, a society, a love for the place, and all that could render parting and separation painful in the extreme. Many, of both the blacks and whites, manifested the most poignant grief: they wept aloud, and strongly reminded me of St. Paul's departure from the church of Ephesus, "and they all wept sore, and fell upon St. Paul's neck and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more; and they accompanied him to the ship."

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An Epistle written to Doctor Coke.

Greatly was my own mind affected; but I had, amidst weeping, cries, and lamentations, to tear myself away and get into the boat.

As I have not said much by way of describing the Somers Islands, I will here relieve the reader from the tediousness of this narrative, by subjoining an epistle in verse, which I wrote to Dr. Coke, a little after my arrival. I had then no intention of ever giving it to the public; but as the Doctor has inserted rather a mutilated copy of it in his history of the West Indies, I shall give it here at large.

A DESCRIPTIVE EPISTLE FROM BERMUDA.

TO THE LATE REV. DOCTOR COKE.

BY J. MARSDEN.

—There eternal summer dwells
And west winds, with a musky wing,
About the cedar's alleys fling,
Nard and Cassia's balmy smells.

COMVS.

DEEP in the bosom of Atlantic waves,
Whose snowy foam a rocky island laves,
Far from my friends on western Scotia's shore,
But further from the land my thoughts deplore :
I sit me down to muse an hour or two,
*Ease my full heart, and fill a page for you.

* This epistle was written under some very painful emotions of mind, occasioned by the little prospect of success which the author had when he first arrived in Bermuda.—See the Narrative, from page 128 to 140.

The Bermudas are encircled with Rocks on every hand.

What time the moon a slender crescent wears,
 Dim in the west, and quickly disappears ;
 We seek the bark, unfurl each lofty sail,
 To the full impulse of a northern gale :
 And left the land where polar tempests blow,
 Bind the wild waves, and spread a waste of snow :
 Where woods extend immeasurably wide,
 And gloomy fogs the summer sun-shine hide.
 Where rais'd sublime on her unpolish'd throne,
 Wild nature reigns unrival'd and alone :
 Rocks, cataracts, rivers, forests, own her sway,
 And caverns exil'd from the light of day.

But when night's orb her spacious horn had fill'd
 One globe of light, one pure refulgent shield ;
 We saw Bermuda's rock encircled shore,
 Her reefs extend, and heard her breakers roar !
 Where gallant Somers, tost by many a blast,*
 Found an asylum from the waves at last !
 Here rocks into a thousand shapes are wrought,
 The yawning cavern, and the dripping grot,
 And dismal ledges lurk beneath the wave,
 The ship's destruction, and the seaman's grave.
 For long before the steersman sees the shore,
 Or hears appall'd the inner breakers roar,
 His gallant vessel with an awful crash,
 On the dire reefs with thund'ring noise may dash ;
 While the stunn'd seaman, 'midst a sea of foam,
 Looks wildly round and sadly thinks of home ;
 But wife or home his eyes shall never view,
 The next fierce surge o'erwhelms the hapless crew ;
 And spreads the wreck in shivers on the wave ;
 No eye to pity, and no arm to save.

Yet though these seas a thousand rocks infold,
 Not half so fatal Scylla fam'd of old !
 Though needy Spaniards mourn'd its want of mines,
 Where diamonds blaze, and snowy silver shines ;
 Tho' bleak and wild the chill north-wester roars,
 And rolls the white wave on the rocky shores,
 That stand a barrier 'midst the surging swell,
 So stands a saint amidst the rage of hell !

* Sir George Somers (from whom the islands derive their name) was not lost here, as is generally thought, but saved. These islands proved a haven to his foundering vessel.—See the Narrative,

They have a most enchanting Appearance,—are always green.

So stands the rock of truth on which I rest !
 When hell pours all her whirlwinds round my breast !

Yet on the land a different view is seen,
 Groves ever gay, and vallies ever green ;
 Here WALLER made the list'ning rocks admire,
 The sylvan sweetness of his charming lyre.
 And here his ditties love-sick LITTLE* sigh'd,
 Where the dark mangroves kiss the flowing tide.
 But not with these do I attempt to vie,
 MOORE is too loose, and WALLER far too high ;
 And yet I may one short epistle send,
 Nor fear a critic whom I love, a friend.
 Here spring in robes of living verdure deigns
 To crown the cedar hills, and sunny plains,
 " Here sea-born gales their gelid winds expand ;
 " To winnow fragrance o'er the happy land."

When on some little eminence I rise,
 O what a sight to feast poetic eyes !
 'Three hundred isles adorn'd with cedar trees,
 That give their balmy sweetness to the breeze :
 While here and there the snowy mansions rise,
 Like bow'rs of bliss in groves of paradise !
 Had ancient poets known this little spot,
 'These em'rald isles, that ocean's bosom dot,
 'Thessalian Tempe, and Ausonian bowers,
 Tho' rich in pastures, and profuse in flowers,
 Had not appear'd more beautiful and fair,
 Than these gay rocks and sea-beat islets are !]

Thro' half the year a rich nutritious store,
 The blooming trees and cultur'd gardens pour ;
 Here purple grapes in swelling clusters grow,
 There milk-white arrow-root abounds below :
 See rich in juice the musky melon lies,
 Aloof the bread-roots, green cassadas rise :
 The savoury onion,† and the yellow squash,
 The pumpkin green, and bowl-form'd calabash.
 In the green woods how beauteous to behold,
 The yellow orange pour his flaming gold ;

* Little Moore, who wrote some elegant, though amorous and licentious odes, from Bermuda.

† Loads of which they send every year to the West Indies; which gave rise to that question so commonly asked Bermuda vessels,—“What is your cargo?” —“Ducks and onions.”

The Water is perfectly limpid, and the Bottom full of all kinds of Shells.

Enormous lemons swell the curving bough,
 And juicy limes unbid spontaneous grow;
 These yield their juice, the thirsty swain to cheer,
 And cool the fervours of the genial year.
 Nor should my landscape loving muse forget,
 The luscious fig, and seedy pomegranate;
 The guava sweet, and the tart tamarind,
 The mulberry red, the pappia deeply green;
 With that whose every branching leaf displays,
 A parasol to break the solar rays;
 Delicious fruit, which some banana call,
 Whose pulpy sweetness is belov'd by all.

Nor should the azure ocean be forgot,
 Which adds new beauties to this little spot,
 Clear thro' the verdant isles it sweetly roves!
 Clasp their green charms, and lave their coral groves!
 And like a mirror of the finest face,
 Improves the scene, and brightens every grace!
 A thousand shining shells the deeps adorn,
 With lustres brilliant as a vernal morn:
 Thro' the clear wave along the rocks are seen,
 The pearly oyster, and the plant marine: *
 On the white sand the Murex forms his mail,
 The little Nautilus expands his sail,
 Glides through the deep, or dances on the tide,
 Nor needs the pole or compass for his guide.
 Where the steep crag invades the waves profound,
 The dreadful scuttle† spreads his arms around,
 Whose fibrous fangs twist closely round his prey,
 Suck the best blood, and drain the life away.
 O'er the clear water's variegated bed,
 Cavernous rocks and coral thickets spread,
 Where horned conks their pearly hues unfold,
 Shine thro' the waves, and drink the solar gold.
 Here too, huge whales in rapid motion sweep,
 Roll o'er the waves, or foam along the deep:
 Dark'ning the white sand with a dreadful shade,
 While from their nostrils roar a bright cascade!

* Madripores.

† These scuttle or cuttle-fish adhere to the rocks, spreading nine or ten leagues in all directions which undulate with the water until they fasten upon something. They will often draw a duck down. These were, probably, the monsters Homer has magnified in his horrors of the Gulf of Chyrides.

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There is scarcely any Winter.—December is pleasant.—Weather squally.

In this bright isle no wint'ry snows are known !
 Those white-wing'd scourges of the frigid zone !
 Nor winter house, the native here requires,
 Nor downy furs to warm, nor blazing fires.
 For tho' the genial sun be far remote,
 In southern climes to charm the friendly goat ;
 And make the haughty Dons of Paragua
 Seek the cool shade, or pant beneath his sway :
 Yet still enamour'd of these sea-girt shores,
 O'er heaven's arch a gentle heat he pours ;
 Hence winter brings, tho' foaming billows roll,
 No icy armies from the frozen pole.
 'Tis true, the gardens half their beauty lose,
 And chill and heavy fall the ev'ning dews ;
 The fig, and vine, their leafy beauty shed,
 And the pomegranate's scarlet bloom is dead.
 The pride of Ind', in heat a cooling shade,
 Not needed now, is stript or disarray'd ;
 Serenely thro' the veins the life-blood glides,
 The titillating prickly heat subsides :
 Lest fierce the venomous mosquitoes bite,
 Nor burn the eye-balls with the dazzling white.
 Yet on these rocks the fierce-wing'd squall descends,
 Foams o'er the reefs, and sky and ocean blends !
 And ere the morning throws her lucid robe
 Of virgin light, o'er half the dusky globe ;
 The *wrecker** all impatient of the day,
 To the high cliffs directs his eager way ;
 And where the ocean meets the arched skies,
 Where glimmering white the distant breakers rise :
 Some hapless bark emerges o'er the tide,
 Her cables cut, her tall masts o'er her side,
 Along her bends, the foaming waters roar,
 Mount the tall stem and thunder o'er the prore !

These verdant isles amidst the mighty main ;
 These sunny rocks where bloom and beauty reign,
 Auspicious wisdom might in love design,
 A cooling refuge from the burning line ;
 A shady arbour, a serene retreat,
 From torrid fevers, and from torrid heat.
 Some say since banish'd from the fiery zone,
 The fair Hygeia makes this isle her throne

* There are numbers in Bermuda, who, after every storm, keep a look out for wrecked vessels, and go off to their help.

Many Persons from America and the West Indies come here for Health.

Gaily along the breezy shore she roves,
 Or builds her palace midst the cedar groves;
 A thousand convalescents own her sway,
 Bless her mild rule, and willing homage pay :
 From where the sun's insufferable blaze,
 Makes sultry nights and suffocating days;
 From wide Columbia's variegated coast,
 From Fundy's fogs, and wild Acadia's* frost;
 With slacken'd nerves and dissipated bloom,
 To gain a cure, a respite from the tomb :
 The wasted sick to these pure isles repair,
 To inhale the sweetness of salubrious air;
 Those hope to find a cooler clime, and these
 A warmer sun-beam and a milder breeze.

Clad in her sylvan charms and sunny robe,
 This island has no rival on the globe :
 Each taste may find a flavour sure to please ;
 Each eye a gay, a grateful colour sees ;
 Each constitution finds a healthful gale,
 And flowers and cedar gratify each smell.
 Could happiness from any spot arise,
 These em'rald islands might dispute the prize ;
 The morn is fragrant, and when night has drawn
 Her sable curtain over hill and lawn ;
 And from the east the full orb'd moon appears,
 The blazing planets and the twinkling stars ;
 The dark tall cedar's† spiry tops are seen,
 In vivid brightness clad, and smiling green :
 But when from heav'n's higher arch she pours
 A flood of glory on the sparkling shores :
 The placid ocean dazzled with her rays,
 Seems liquid gold, so bright the waters blaze !
 A thousand beauties burst upon the sight !
 And the whole landscape glitters with delight

Thus nature charms, till fierce solstitial rays,
 From Leo, or Intenser Virgo blaze ;
 Then flaming heat with rage unrival'd pours,
 Along the scorched hills and rocky shores,

* So the French formerly called Nova Scotia and New Brunswick.

†The Cedar (*Juniperus Bermudiana*) is the common tree ; it beautifies and enriches the whole island, and covers these rocks with a robe of perennial and delightful green.

They have no Springs nor Rivers, but drink Rain Water.

And spreads a dismal arid waste around,
 Shrivels the plants and burns the thirsty ground.
 And now, unless the mellow clouds distil,
 Their humid stores, on garden, grove, and hill,
 Man's purest beverage would surely fail,
 And mad'ning thirst alike o'er all prevail.
 For here no rivers pour their chrystal tide !
 No fountains rise, no lucid currents glide !
 No gushing torrents down the mountains foam !
 No weedy brooks along the valleys roam !
 But every house adown its sloping sides,
 A ridge to guide the pouring rain provides ;
 Around the eaves the eager waters flow,
 By spouts conducted to the tanks below :
 For seldom do the bounteous skies refuse
 Their grateful showers, or night-refreshing dews ;
 Hence every month through all the annual round,
 Or loads the tree, or paints th' enamel'd ground.
 Yet 'midst thy many beauties, lovely isle,
 Where ceaseless spring, and constant summers smile ;
 Amidst thy healthful clime, and soften'd gales,
 Thy cedar hills, and sun illumin'd vales ;
 Abhor'd oppression with her gorgon face,
 The scourge and terror of the sable race ;
 Spurns at the native rights of free-born men,
 And binds the negro with her seven-fold chain :
 Hence deathless essences that shall survive
 Sun, sea, and skies, and live while angels live,
 Are vilely bought, and infamously sold,
 A man, a friend, a brother, truck'd for gold :
 Like the stout ox that crops the flexile grass,
 As tho' no soul informed the vital mass.
 But this, alas ! is not the worst of ills,
 This rocky island to its centre fills.
 Fair piety, that richest, sweetest grant
 Of love divine, that superlunar plant,
 Is here neglected for inferior good,
 Torn by the roots or blasted in the bud.
 Soft indolence her downy couch displays,
 And lures her sons to gay inglorious ease ;
 While guilty passions to the foul embrace,
 Seduce the daughters of the swarthy race.
 And what are cedar hills and skies serene ;
 Bloom ever gay, and gardens ever green ?

A desirable Spot if Religion and liberty prevailed.

What boot's the health ambrosial gales impart,
 If peace forsake, and sin corrupt the heart ?
 If pure religion fill'd thy groves and bowers,
 And shed her lustre on thy sea-girt shores :
 If liberty throughout thy small domain,
 Humanity and friendship in her train ;
 On fell oppression could erect her throne,
 And raise thy climate's beauties by her own ;
 Then hail thou lovely, verdant, sunny isle,
 Where summers bloom, and seasons gaily smile.

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**DETENTION IN NEW YORK,
VISIT TO LAKE ONTARIO
AND RETURN TO ENGLAND.**

I had no sooner arrived in New York, than I found myself likely to be involved in the difficulties of the two countries, as I saw by the general excitement of the ruling or major party, that they were at the eve of making war upon Great Britain. An embargo, which was the precursor, was then in operation, so I had run blindfold into the snare, and must now abide the issue. The pilot, who came off to Sandy Hook, informed us of this measure: thus, in the direct path which leads to the accomplishment of our views, how often do we meet with disappointments and obstructions.—I left Bermuda for England, and was likely to be detained a prisoner in New York; the gathering cloud burst with a declaration of war against my dear native country—Ah! Columbia, how ruinous a measure was that to thy best, thy dearest interest as a mercantile nation; but rulers seldom consider the evils they entail on private persons by rash public measures. Many reflecting minds were pained, and many feeling hearts trembled for the events that would necessarily result from such a quarrel; but the die was cast—I had a wife and three children, or I would have passed through the interior of New York into Canada, or through the New England States into Nova Scotia: however, neither of these was practicable as my affairs stood, so I calmly resigned myself and situation into the hands of the Lord.



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 The Number of Churches in the City of New York.

The Methodist general conference, which consisted of delegates from all the provincial conferences, having met in New York, I mentioned my situation to Bishop Asbury, who, with a kindness, which reflects honour upon his venerable character, interested himself in my behalf; a temporary vacancy was created in the New York circuit, and the bishop, by the consent of the preachers, appointed me to fill up the gap, under the superintendence of the Rev. Mr. Garretson. In New York, and the adjoining circuits I had an opportunity of making many observations upon the work of God in this new world; New York itself, is a wonderful city for such an infant country; if I recollect aright, there are 37 churches of different denominations in and near the city: of the Episcopal, or Church of England, eight; of the Dutch reformed, four; of the German Lutherans, two; of the Calvinist reformed, one; of the Baptists, four; of the Scotch Presbyterians, seven; of the Methodists, seven; French church, two; Friends, two; Jews' synagogue, one; besides several smaller places of worship. Many of these pulpits are filled by preachers of the first ability. Dr. John Mason, and Dr. Millar, are men, whose eloquence in the pulpit, might command admiration from the first audiences in the world; perhaps in no city of equal size are there to be found more evangelical and spiritual preachers. Each denomination is called a church, to prevent individous distinctions, which, in a country that gives equal countenance to all religions, is certainly very proper: thus they say the Dutch church, the Presbyterian church, the Methodist, &c. &c. &c.

During my continuance in this city, I had an opportunity of attending several camp meetings, and as the nature of these stupenduous means of grace is not distinctly known, I will spend a few moments in making my readers acquainted with them.—Camp

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A Description of a Camp Meeting on Hudson River.

meetings are now a regular and orderly part of the Methodist economy in the United States; and one of the questions at the annual conference is, "when and where shall our next camp meetings be held?" hence, they are not as some in this country, suppose either disorderly or irregular, but wonderful means in the hands of God. The time and place being appointed by conference, it is next advertised from the pulpits, and as the day approaches, each of your friends asks you—"are you going to camp meeting." Great preparation is made, and much excitement prevails upon the occasion. The one held for the city and district of New York, is generally at Croton, about 40 miles up the Hudson river; a select part of the forest is chosen, rising like an amphitheatre: this is generally cleared from brush and sylvan rubbish, so as to have little but the grass beneath and tall trees waving above. At the appointed time, the trustees of the New York Methodist churches, delegate one of their body to attend and make the proper arrangements for the occasion. A number of tents are employed; sloops and small vessels are hired by the trustees, who charge each person a small piece of money for his passage, and also debar improper persons from embarking;—the joyful hour is at length arrived; the sloops are all freighted with the tents, camp meeting equipage, &c. and only wait the proper number of passengers: these crowd from every part of the city toward the well-known wharf. Some of the sloops have "camp meeting" waving on their colours; others have the words painted on boards, which they hang in the rigging. The people crowd on board, until each sloop above and below contains from three to four hundred persons: it is often the case that there are several local and itinerant preachers in each vessel, who regulate and lead the worship on board; for from the time they leave the wharfs until they arrive at the

Description of Camp Meeting continued.

place, sometimes a period of seven or eight hours, singing, prayer, preaching, and exhortation, alternately follow each other in regular succession; and truly it is enlivening to a dull, and enchanting to a devout and well-tuned heart to sail along the silent and towering woods, singing the praises of God, and joining in the various exercises of religion; at a time too, when nature is in a state of beauty—the sun shining over your head, and the morning star irradiating the heart; this is certainly a combination issuing in much internal peace and harmony of soul.—One of the hymns sung on this occasion is the following:

“Children of the heavenly king,
 “As we journey let us sing,
 “Sing our Saviour’s worthy praise,
 “Glorious in his works and ways.”
 “We are travelling home to God,
 “In the way the fathers trod;
 “They are happy now, and we
 “Soon their happiness shall see.”

When the vessels reach the selected spot, the passengers hasten as quickly as possible to the camp ground. The tents are generally pitched in the form of a crescent, in the centre of which is an elevated stand for the preachers, round which, in all directions, are placed rows of planks for the people to sit upon, while they hear the word. Among the trees, which spread their tops over this forest-church, are hung the lamps, which burn all night, and give light to the various exercises of religion, which occupy the solemn midnight hours: as it was nearly eleven o’clock at night when I first arrived on the borders of a camp: I left the boat at the edge of the wood, one mile from the scene, though the sound of praise from such a multitude, and at such an hour, in the midst of a solitary wilderness is difficult to describe; but when I opened upon the camp ground, my curiosity was converted into astonishment, to be-

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hold the pendent lamps among the trees; the tents half encircling a large space; 4000 people in the centre of this, listening with profound attention to a preacher, whose stentorian voice and animated manner carried the vibration of each word to a great distance through the now deeply umbrageous wood; where, save the twinkling lamps of the camp; brooding darkness spread a ten fold gloom: all excited my astonishment, and forcibly brought before my view the Hebrews in the wilderness. But, to return, when the tents are pitched, the preachers stand raised; the carts, waggons, chaises, horses, &c. of those who come, all disposed round the outside of the tents; the preachers then go hand in hand, through the camp, singing some appropriate hymn; the one sung on this occasion began with the following lines:

“O thou, in whose presence my soul takes delight,
“On whom in affliction I call,
“My comfort by day and my song in the night,
“My hope, my salvation, my all.”

The meetings generally begin on Monday morning, and on the Friday morning following break up; the daily exercises are carried forward in the following manner: in the morning, at five o'clock, the horn sounds through the camp, either for public preaching or prayer, this, with smaller exercises, or a little intermission, brings on the breakfast hour, eight o'clock; at ten the horn sounds for public preaching, after which, until noon, the interval is filled up with little groups of praying persons, who scatter themselves up and down the camp, both in the tents and under the trees: as these smaller exercises are productive of much good, a powerful spirit of prayer and exhortation is often poured forth. I have not unfrequently seen three or four persons lying on the ground crying for mercy, or motionless, and without

They continue Night and Day.

any apparent signs of life, except pulsation. After dinner the horn sounds at two o'clock; this is for preaching. I should have observed, that a female or two is generally left in each tent, to prepare the proper materials for dinner, which is always cold meats, pies, tarts, tea, &c. (the use of ardent spirits being forbidden), and a fire is kept burning in different parts of the camp, where the water is boiled. After the afternoon preaching, things take nearly the same course as in the morning, only the praying groups are upon a larger scale, and more scope is given to animated exhortations and loud prayers; some who exercise on these occasions soon lose their voices, and at the end of a camp meeting many, both preachers and people, can only speak in a whisper. At six o'clock in the evening the horn summons to preaching, after which, though in no regulated form, all the above means continue until morning; so that go to whatever part of the camp you please, some are engaged in them; yea, and during whatever part of the night you awake, the wilderness is vocal with praise. In the calm and solemn hours of sleep, to hear amidst the deep silence of a wood, the gloom filled with hymns of piety to the God of love, is to a gracious and heaven aspiring soul, a spiritual luxury that cannot be described. I have, at one and two o'clock in the morning, gone from tent to tent, to observe what filled the hour, and but few engaged my notice, where the inmates were lying asleep upon the clean straw. I should have observed, that there is generally a partition or curtain between that part of the tent in which the men sleep, and that in which the women sleep; all things are done decently, and in much order; nor do I believe that there is a place in the world where wicked thoughts find such difficult access to the

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mind as at a camp meeting: the world cannot claim an hour of abstraction from divine things; nor can the devil stick a nail to hang his temptations upon. I was, during the preaching of one forenoon, sitting musing at the foot of a tree, respecting the singularity of such a mode of worshipping God, when I fell into the following train of thoughts: God, thought I, might put them upon, instituting an ordinance that should bear some resemblance to the magnitude of the immense country where all nature is upon a scale of grandeur, rivers, mountains, forests, lakes, cataracts, all far surpassing those of any other country in the world. At the expiration of the allotted time the camp meeting is broken up, the process of which is as follows: there is a sacrament and lovefeast near the preachers' stand, which is often a time of powerful influence and much spiritual benefit; the preachers then walk through the camp, singing a hymn; after this they stand in a line, and all the people walk round the camp singing, and as they pass the preachers shake hands until the whole are passed, then the preachers ascend the stand, sing the parting hymn, and bid each other farewell in the presence of the whole camp. At this (Croton) camp meeting there were 20 preachers, 212 tents, and upon the most moderate calculation, not less than 40 or 50 carts, waggons, gigs, &c. on several of the days there were present about 6000 persons; the tents, reckoning 15 persons to each, contained 3180, but some of the tents had from 20 to 30 inmates. Perhaps not less than 100 persons were awakened and converted to God; and many professed to have received the sanctifying power of divine grace. During the meeting I observed a number of persons in a circle who were struck down; they appeared perfectly stiff, and senseless; some lay in this state four hours, and when they resumed their faculties often began by either

Camp Meetings one cause of the Increase of the Society.

crying aloud for mercy, or testifying the grace of a sin-pardoning God. What renders this circumstance more mysterious, some who were thus struck down were in the habit of mocking, laughing, or trifling, and in this state were seized by an invisible power, and fell instantaneously. However embarrassed prior to the meeting, the mind, when upon the camp ground, becomes peculiarly abstracted, and taken up with God and divine things; the world is shut out, not only by the seclusion in a wood, but more fully by the sensible influence that is felt attending all the duties, drawing the mind and affections upward, and inspiring a calm, heavenly, and divine frame. I have heard many say that they never heard such praying, exhorting, and preaching any where else; and those who engage feel such a divine atmosphere, that they are carried along as by the force of a delightful torrent; indeed this has been so much the case with myself, the several times that I preached and exhorted at these meetings, that I was sensible of nothing but a constraining influence, transporting me beyond myself, carrying me along with a freedom and fullness, both of emotion and language, quite unusual; and yet I had no very friendly views of camp meetings until I attended them; however, I am now satisfied that they are the right hand of Methodism in the United States, and one main cause why the societies have doubled and trebled there within these few years; I grant there is much enthusiasm, and unnecessary shouting, singing, and clapping hands, but I will not condemn camp meetings, lest I should hurt the generation of God's children in that country, and more especially lest I should offend God, who has put his broad signet upon these ordinances of the forest world.

During my detention in the United States, (through the kindness manifested by those in power) I had the

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Visited Philadelphia.—Anecdote respecting Dr. Rush.

indulgence of visiting and preaching at Long Island, the Jerseys, and also Philadelphia, which is one of the most beautiful and regular cities I ever saw, though I hardly think it merits the title it bears as well as New York. During my visit to this city, the celebrated Dr. Rush died, deservedly esteemed and lamented as a great and good man: to the Africans he was a distinguished benefactor. Hence, in this city, they stand upon dignified ground, having several good churches, and ministers of their own colour, chiefly through his former liberality to them, and his influence with others in their behalf. The funeral of this great physician and philanthropist, was one of the largest I ever saw, extending probably a mile in length, and attended by nearly a hundred coaches. One of his pupils related to me a singular anecdote respecting him:—he was at one time, attending his lectures, and remarked, that in one of them, he branched out upon a subject, which he Dr. Sergeant had read, more largely treated upon in a work of Mr. Fletcher's, and meeting with Dr. Rush, afterwards, my friend asked him if he knew the writings of Mr. Fletcher—Ah! yes, replied the doctor. I know the writings of that great and good man well; and can assure you he was the first that knocked the shackles of absolute unconditional predestination from my mind; before I read his works, I could not pray for all men, but he set me at liberty; and if I meet him in heaven, I will thank him, and say—"you Mr. Fletcher, gave me just views of God's love to the human family." This anecdote may be depended upon as an absolute fact.

On my return to New York, I visited the city of Albany, on the Hudson river, the first theatre of (that good man) Captain Webb's labours. From Albany, I went with several friends to see the Shaking Quakers, at their own settlement, which is called

 Visited a Settlement of the Shaking Quakers.

Niskeana. We staid all night at one of their establishments, for believers, as they are called; and had an opportunity to witness the manners, worship, and doctrines of this singular people. About eight o'clock the hour of family worship, we were called into the great hall, or chapel, in the centre of the building; and when we were seated, the men and women marched into the room, in two ranks, occupying the whole length, the men on one side, and the women on the other; a profound silence ensued until two men and women separated from the rest, and filed off to the head of the room; these began to hum a lively jig tune, to which all the rest kept time, first with a gentle vibration of their hands and whole body, and then by a more violent gesticulation, which ended in a rapid dance, that lasted about eight minutes, when they stood still; until another tune being struck, they proceeded as before, and continued dancing about twenty minutes in the whole, and then in two regular lines, marched out to their respective rooms, having finished (what they call) the devotions of the evening. This was an establishment of believers; only such as have renounced all sexual intercourse are admitted into this higher order of things: separation of husband and wife is a *sine qua non* to this distinguished dignity. Marriage is, by these, held in the greatest detestation and abhorrence; they consider it as a damning sin, in a word, as the cause of all other sins; yea, they assert this was the forbidden fruit, of which Adam and Eve eating in paradise, brought death into the world and all our woes: hence, most of their exhortations to others are to beware of this great transgression, as being offensive to God, and ruinous to the soul. I asked the elders to give me a candid statement of their doctrine; the substance of which amounts to this—"that they had received a new dispensation superseding the bible and all old established

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forms of religion ; that Mother Ann, their foundress, was the elect lady mentioned by John, likewise the woman mentioned in the canticles and revelations, and in various other parts of scripture ; that she was equal to God, and in all respects above Jesus Christ, and when I asked whether she was present at the same time at all their church establishments, both at that in Lebanon, Connecticut, and also that on the Ohio, more than a thousand miles distant, and at Niskeana, where we were then conversing ; he replied in the affirmative. I enquired the reason why they did not pray ; to which he answered, "that they had no need of prayer,—prayers being the crutches of rotten religions ; but that theirs was the new Jerusalem, coming down from God out of heaven, as a bride adorned for her husband : " in short I could get nothing out of them but what savoured of the grossest delusion and blasphemy ; and yet these people have their admirers, their advocates, and their numerous proselytes ; the whole settlement belongs to them ; they have flocks, herds, farms, and riches. Several handicraft trades are carried on among them ; they live in a regular manner ; keep all in a common stock ; dress with plain uniformity ; and use the plain language thee, thou, yea, nay, like the Quakers. Several who have left them, say they dance together in a state of perfect nudity, and have some other abominable and wicked orgies among them.—Alas ! that such a disgrace should scandalize the human mind. I took my leave of them with a mixture of pity and disgust ; for you might as well reason with the tempest as persuade them that they are wrong.

During my residence in New York, I received a pressing invitation to visit the Genessee country, and various other parts of the interior ; and as I felt a wish to gratify an innocent curiosity in the line of duty, I gladly embraced the opening ; a worthy

A Ball along the Hudson River ;—the Scenery, &c.

friend, whom the times had compelled to retire from business, agreed to accompany me on this route, as well as bear my expences. My intention was to visit the interior, the lakes, both of New York and Canada, and also the celebrated falls of Niagara, having no immediate prospect of returning home, as the government had refused to give a flag of truce to any more vessels ; and I was the more disposed to this journey, hoping to have an opportunity to scatter the seeds of life more widely and extensively by such an excursion.

In the early part of the month of May, 1814, we took our passage on board of a sloop packet, bound for Albany. We passed with an easy gliding course, those stupendous cliffs the highlands, rising in awful grandeur more than a thousand feet above the edge of the river, and compelling this noble stream to take a serpentine course through this vast chain of mountains ; of whose summits the rattling thunder and forked lightning hold indisputable possession. A New York writer has given the scene a poetic character in the following lines :

A shaggy mountain frowns among the clouds,
O'er whose vast craggs a wilderness extends,
Interminable, pathless, unexplor'd,
Save where the Hudson rolls his silent wave,
Compress'd to narrow bounds by the vast ridge,
Yet nobly urging on his woodland course.

As we passed along the rivers we were delighted with the picturesque scenery, the villages that slope from its very edge, the neat little towns of Newburgh, Athens, Rhinebeck, Hudson, and many others which do business upon its waters, all render the summer navigation of this river an highly interesting sail. Many gentlemen's seats adorn its banks, while its own fine swells, expanding in some places two or three miles, together with its graceful bends,

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Description of Albany and the Dutch Church.

curving until its continuance is lost to the eye, give it a romantic and charming appearance: the number of sloops sailing between New York and Albany, adds a beauty and richness to the scenery, while in some places vast forests extend to its very banks. The Kaatskill mountain, nearly opposite Rhinebeck, rises with a majesty and sublimity from the river which language cannot describe; it is within a few miles of the water, and may well justify Mr. Barlow's description:

The hoary Kaatskill, where the storms divide,
Would lift the heavens from Atlas labouring pride.

After a delightful passage of four days we arrived in Albany, where I was kindly entertained by my worthy English friends Mr. John Taylor and family. Albany still bears evident marks of its Dutch original, both in the conical tops of many of its houses, (whose gable ends face the streets) and also the bustle and hurry of business, of which it is still a crowded theatre; being the emporium of commerce to the great western territory, which stretches towards that vast region of lakes which will hereafter be spoken of. The principal denomination in this city is the Dutch reformed, who have several large churches, and being amalgamated with the presbyterians (betwixt and whom there are only a few shades of difference) form a large mass of the religious of the state: the Baptists, the Methodists, the Episcopalians, and the Quakers, have all their churches; but the above is the principal body. Religion, however, does not, in Albany, wear those lovely characters of liveliness and zeal with which she is attended in New York. The Dutch religion is somewhat like the Dutch character, heavy and formal, though there are doubtless many true christians in this church, and some eminently learned and good men. I preached with much liberty and com-

Cohos Falls on the Mohawk.—Schenecady.

fort in the Methodist church, (a new, spacious, and lightsome building), and during my stay in the city visited the grand and beautiful falls of the Cohos, upon the Mohawk river. Were it not for these falls, the Mohawk would beautifully glide into the Hudson, and so form an immense chain of inland navigation from Lake Ontario to the city of New York: the cataract is about 40 feet, and the river about a quarter of a mile wide; the best view of them is either from the bridge, or the left bank of the river turning to the road which leads to Saratoga; from this eminence you have a charming view of the immense cascade, which makes the earth tremble beneath your feet. After spending a week in Albany, where we purchased two good horses (for now we had to pursue our route by land), we took leave of our worthy friends Mr. Taylor's family, and on the 28th of May, after a pleasant ride of two hours, we arrived at Schenecady; this city (for so every place of consequence is called in America) is the beginning of the navigation of the Mohawk river; it is a mart of considerable trade, though too near Albany to become a flourishing town. After refreshing ourselves, we walked upon an eminence which commands a fine view of the city, the neighbouring country, and the majestic Mohawk gliding at the foot of a high range of mountains:—this too was formerly a Dutch town. The church is nearly in the form of a sugar loaf, and the gable ends of the houses, as in Albany, front the streets; it is, nevertheless, pleasantly situated at the feet of lofty hills; and here the great western turnpike begins (if roads can deserve that name), which are a foot deep in mud, full of stumps of trees, intersected with streams, and these sometimes covered with rotten poles, and others not covered at all, with now and then holes, gaps, and excavations, sufficiently large to swallow up a horse and cart; indeed,

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most of the American roads are a libel upon common sense—your neck and limbs are in continual jeopardy ; but, perhaps this is what may naturally be expected of a new country. Schenecady contains a Presbyterian, an Episcopal, a new Dutch, and a Methodist church ; the last, however, is a mere unfinished shell. The bridge over the Mohawk is a large and noble work, built entirely of wood, and covered over like the Schuylkill bridge, near Philadelphia, and the Delaware, at Trenton. The old college is a venerable pile ; I walked round it, but all seemed like the silence of the grave : a larger and more extensive one is now erecting under the auspices of Dr. Nott, the president ; I fear, however, that neither true religion, nor yet sound learning, flourish much at present. Sour crabbed politics shed a baneful mildew over these lovely plants of Paradise, and embitter the sweetest streams of social happiness. An old man at the tavern bawled out to every one that came in, "Are you a democrat or a fed ?" and this appears at present the universal medium through which both men and things are viewed in the United states ; hence, party spirit casts a veil over this otherwise lovely country, and spoils many of the delightful harmonies of human life. Sunday the 29th was a rainy day, nevertheless I preached in the unfinished church : this term is certainly better than conventicle ; for I apprehend that in England the manner of speaking in these matters, implicates in the charge of "all false doctrine, heresy, and schism," whoever does not belong to "*the church* ;" not but a religious establishment, formed upon a sound basis, is a great preservative to the general morals of the community ; in this view alone, I scruple not to say, that I prefer our own constitution with all its manifold defects, to the state of things in united America ; where an Atheist, Blasphemer, or an In-

A dreadful Thunder Storm.—Methodist Churches mere Shells.

fidel is as much tolerated as a Christian; and yet I know not that governments have a right to punish such, further than by rejecting their evidence in a court of judicature. While I was preaching we had one of the most tremendous thunder storms I ever witnessed; the concussions shook the church, while darkness spread an awful gloom, attended with most vivid flashes of lightning; the congregation was greatly alarmed, and as the crashing peals drowned my voice, I discontinued, that Jehovah might be heard and attended to; and then I changed my subject for that of the day of judgment; the effect was such as I had desired; an inexpressible solemnity and awe rested upon the people, while the voice of God in the clouds seconded the voice of God in his word. In contemplating the ruinous condition of the Methodist church here, and several other shells of churches I had seen in this state, I am led to conclude, that in the interior of New York, Methodism is in the rear of all other denominations; to what cause can this be imputed; is it politics, avarice, or want of pure zeal, that the Methodist churches are only shells, or mere frames just boarded in? I apprehend the people are as rich as others, and yet their places of worship are most miserable: probably one reason is the want of more regular preaching; a preacher has to cover too extensive a field with his labours; hence, a large portion of it must necessarily remain either poorly cultivated, or not cultivated at all: another cause of this poverty in chapels is, many people in this state neither properly understand, nor cordially approve of the itinerant plan; but, a third and principal reason is, the preachers do not give themselves fully up to the work of the ministry,—they dabble with their farms, their shops, and their secular pursuits, and the consequence is, the Lord's vineyard is neglected.

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Monday the 30th, at five in the morning, we set off on our western tour, through roads as bad as deep ruts, broken bridges, and rapid torrents could make them. We had, it is true, the delightful Mohawk river on our left hand, (the reader will observe, we did not go the Cherry Valley road, or the Mohawk would have been on our right) whose banks are covered with finely cultivated plantations, affording some beautifully romantic landscapes. The former inhabitants of this river (the Mohawk Indians,) the most warlike of all the Aboriginal Americans, being friends to the British, removed to Upper Canada, and now inhabit the country about Little York, so that not an inhabitant of the whole nation is left upon their former domains; their places are, however, supplied with Dutch and Germans, who have converted the hunting grounds of the Indians into delightful farms, and cheerful villages. We were much surprised to find the roads so interspersed with inns, as we expected to ride through much forest country and dreary solitude. We passed the pleasant villages of Amsterdam, Palatine, and Cocknahage, (the last is an Indian name); in each of which there is a church of the Dutch, or Lutheran persuasion; but we asked in vain for Baptists, Methodists, and Episcopalians: the genius of Methodism is not suited to the dull phlegmatic gravity of Dutchmen.

The Mohawk is full of violent rapids; hence, the barge-men who navigate between Schenecady and Utica, have to pole along most of the way; this is both a tedious and laborious process: sometimes the river winds amongst steep hills and rocky declivities, where it breaks with abrupt violence through the converging granite, and to use the words of Thomson, it "wheels, and foams, and boils, and thunders through." On the 2nd of June we arrived at the little falls, where we stopped at the house of Mr.

Stopped at the Little Falls—a most romantic Place.

Morale, an old English Methodist, to whom we had letters. In the morning Mr. Bakewell and myself walked round the place, which contains some of the wildest and most romantic scenery that nature ever drew. The Mohawk, after winding through a fine plain of twenty or thirty miles extent above the falls, is all at once stopped by a vast ridge of rocks, probably 300 feet above the level of the river below, through which, with violent force, he breaks his way, foaming, dashing, and roaring, from one descent to another, until finally having gained the bottom, he glides through an immense chasm, seemingly cut out of the solid rock by art; we sat down upon a rock, and I wrote with my pencil the following lines :

Nature with giant pencil here has drawn,
Not the soft landscape, nor enamel'd lawn ;
But ridges, crags, and rocks in daring stile,
At whose wild base the hurrying waters boil :
Down from his lake, fed source, the Mohawk pours,
And through the riven gap escapes and roars.

I preached at the Little Falls, (for this is the name of the village through which the canal runs, that interlocks with the upperpart of the Mohawk) and had the pleasure of dispensing the mysteries of the gospel in the Free Mason's Lodge from the Grand Master's chair. From hence we rode to Herkemer, a lovely little town situated upon the German Flats, a large tract of level land, which it is more than probable was once an immense lake, till the disrapture of the ridge at the little falls, afforded a vent for the waters of the Mohawk : here, at the request of Mr. Whittlesey, the Presbyterian minister, I preached in the court house, a more commodious place than the church ; we had most of the inhabitants of the village present. The following morning we rode to Utica, the emporium for the interior of the state of New York ; this is

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Preached at Utica to a Part of General Brown's Army.

just 100 miles from Albany, and 260 from the sea; it is built upon the scite of Old Fort Schaylee. The houses are in the first style of elegance; and the town contains about three thousand inhabitants, who are remarkably dressy, courteous, and polite: I preached here on the Saturday evening, and on the Sabbath morning in the market place, to a part of General Brown's army; who were, by the orders of the commanding officer, marched to the spot, when I applied "Prepare to meet thy God;"—solemn words to men marching to the field of battle: many of them felt their force; the tears trickled down their cheeks; perhaps it was the last time divine providence warned them. They were then marching to Niagara to engage General Drummond, where hundreds on both sides fell in a very sanguinary and hard contested conflict. O how cruel is war, that brings into desperate collusion, men of the same origin, the same language, and the same religion! What a dreadful account will the rulers of this world have to give to the great judge of quick and dead!

My preaching in the market place, at six in the morning, roused many to attend the forenoon service, at which a peculiar solemnity pervaded the people. In the afternoon, I attended the service in the Episcopal church, a neat and beautiful edifice; and in the evening, by permission of Mr. Baldwin, the minister, preached in the same pulpit to one of the largest congregations ever known in Utica. Many people pressed me to stay in the place, and several gentlemen were both liberal and urgent, but my desires had taken their flight to another climate.

Monday we continued our route westward, and passed through Hartford, Clinton, Seneca glass works, and to Brothers Town, on the Oneida Lake: here the Indians have a chapel, and have for some

 Lake and Town of Geneva.—Stopped at Canandarqua.

years lived in habits of partial civilization. Occum, the celebrated Indian preacher, resided here for some time, and was very successful among his countrymen: from these circumstances, I should have formed very favourable conclusions of the state of this Indian nation, through whose territory we were now passing, had not some things occurred to induce a change of opinion. In the evening, greatly fatigued, we arrived at Sullivan; and on Tuesday, Wednesday, and Thursday, continued our route, and passed the beautiful lakes Onondagua, Skeneotoles, and the Seneca, stopping at the beautiful town and lake of Geneva.—Geneva contains about a hundred houses, and is a place of much trade. The houses are chiefly frame buildings, neat and well painted; all possess a full view of this charming lake, from the banks of which they rise in a gradual slope. Having refreshed, we rode to Canandarqua, on a lake of the same name. This is the county town of Ontario: from hence we intended to visit the falls of Niagara, as this is the last place of any note before you arrive at that celebrated cataract. Walking through the main street of Canandarqua, I was recognised by a Mr. Beal, who, with affectionate hospitality, invited me to his house, and begged I would make it my home during my stay. Being one of the trustees of the fine new Independent church, he procured me liberty to preach in it on the following day, which was the sabbath.

While at Bloomfield, near Canandarqua, we learned, with regret, that we could not, with any safety, visit the falls at Niagara, as we should have in the first place to pass through General Brown's army,—a circumstance that might have excited some suspicion, as we were both Englishmen: and secondly, that the British had built a block house upon the opposite bank, and frequently fired grape shot at persons viewing the falls from the American side; and

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Preached seven or eight Times in and near Canandarqua.

that several travellers had nearly paid too high a price for their curiosity, by hearing the balls whiz about their ears among the bushes: and, although we were both Britons, we had no great desire to be killed by the bullets of our countrymen; so we were reluctantly obliged to forego the gratification of beholding one of the most stupendous wonders of the globe.

The state of religion in this fine country, (Genessee) does not, by any means, appear flourishing; indeed, that is hardly to be expected, considering the state of excitement the present unhappy quarrel has caused. In religion, Arianism has spread its paralyzing influence through the community; we found but few Methodists, and these not in the most flourishing state. At Canandarqua, however, I was enabled to deliver my soul, and preached plain and searching discourses to senators, congress men, lawyers, doctors, and merchants; all of whom composed the congregation of this elegant church. The gentlemen of the place treated me with marked kindness, although they knew that I was an Englishman: indeed, among the federalists and many of the respectable part of the community, there is much liberality and nobleness of sentiment;—an Englishman is not a mark for opprobrium amongst these,—they still respect the old country, though they are nevertheless the warm and consistent friends of their own. I was much importuned to stop, for God blessed his word to several individuals, who said “that they greatly needed plain searching preaching.”

While in this town, Mr. Myron Holley introduced me to see a war dance of the Indians of the Oneida nation, who were then going to assist the American army, at the Niagara frontier: this shew of savage military tactics exceeded in sublimity of horror any thing that I had ever witnessed, and made me deeply

Description of a War Dance of the Oneida Indians.

deplore that civilized nations should resort to such barbarous allies as the Indians: the reader, who has never perhaps, seen an Indian, can hardly imagine any thing more horrible than a number of these engaged in a war dance;—let him imagine 20 or 30 of these warriors half naked, painted in various forms, so as to increase an appearance of ferocity; their hair dressed in war stile, and their arms covered with plates of brass or silver; each with a scalping knife in his belt, and brandishing a tomahawk or small axe as bright as silver; a kind of gong is struck by one of them, which emits a dismal and unmusical sound, the whole number of warriors flourishing their tomahawks, set up the war whoop—a sound so terrific and savage, that it cannot be heard without a chilling emotion of terror, that penetrates to the very soul; the rest consisted of running, springing, creeping, gashing with the tomahawk, and scalping; all accompanied with such barbarous yells and ferocious looks, such writhing and twisting of the body and distortions of the countenance, that if a little colony of demons were to emigrate from the bottomless pit, their exhibition would hardly be more terrific.—Such is an Indian war dance, which, in fact, is no other than a real representation of their ferocious and inhuman mode of fighting; and yet these Oneida Indians have been somewhat civilized; have had Missionaries among them; and have, in a limited degree, learned the arts of agriculture.

From Canandarqua I visited the Sulphur Springs: this is a powerful stream that rolls up from a bed of rocks, so thoroughly saturated with sulphur, that large quantities are deposited in all directions; this place, though dreary in the extreme, is visited by numbers, and the springs are found beneficial in most cutaneous disorders. As our object of visiting Niagara was defeated, we set off to visit Lake Ontario

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A Rattle Snake.—Falls of the Genessee River.

and the Genessee Falls from Bloomfield, where I preached on the Sabbath-day in the Academy. We rode to the Genessee river, descending its windings until we came to the village above the cataract; just as we entered this village we passed a number of boys, one of whom had just given a deadly wound to a large rattlesnake; the animal was writhing in the agonies of death, until I dismounted and got him dispatched, that I might minutely inspect his rattles, his fangs, and the poison at the root of them; I gave the boy a shilling for his skin, which he readily stripped off, together with his rattles, and two fangs: the monster was nearly six feet long, and full as thick as my arm; they are rather numerous about this part of the country, but not much feared, as providence has provided an antidote for their bite; this is called Rattlesnake Root; the Indians first discovered its efficacy, and to them the white people owe this invaluable antidote, which they chew, swallowing the spittle, and applying some at the same time to the wound.

Having put up our horses, we walked through the woods to the first cataract, not without some suspicions of coming unawares across some of the reptiles above mentioned, as the thick underwood is much infested with them. We could now and then obtain a glimpse of the river above the falls, gliding like an arrow, while the thundering sound stunned us considerably as we approached the spot. The roaring and foaming of the rapids before the river arrives at the precipice; the green tint of the water, edged all the way down by curling folds of snow-white foam; the immediate chasm of boiling snow into which the river pours; the deep dense mist that hovers over the gulf below, through which you see at intervals the turbulence of the bottom; the immense interminable mass of wood which fills the whole of

The Grandeur and Beauty of the Genessee Falls.

the surrounding country, and borders to the very edge every part of the river, which boils along as if in haste to escape the horrible chasm in which it had been engulfed; formed altogether a scene of grandeur and beauty which can hardly be rivalled: the river is about 480 yards across, and the upper falls or principal cataract is 96 feet perpendicular; below these the river is again precipitated over another precipice of 57 feet, so that adding about 30 feet for the three miles of rapids, and the height of both falls will be about the same as at Niagara. After the falls of Niagara, these are decidedly the grandest and most beautiful in the world. The excavated amphitheatre allows the eye to take in a circumference of nearly half a mile, though the falls themselves are not more than the breadth I have assigned the river; but the variegated colour of the strata, now contrasted, now softened into each other, intermixed with the green foliage of the cedar above and below, and interspersed here and there in the midst of the rock, afford a contrast of objects and of tint beautiful beyond expression. The eye takes in this delightful scene at the same time with the immense cascade that terminates the view,—a view so intermingling the beautiful with the sublime, that I considered it well worth the labour and pains of a ride of 400 miles, even though I had not dispensed the precious gospel along many parts of the journey. My companion and I found it difficult to speak to each other, for I was literally stunned with the noise, and now I first understood the grandeur and force of that expression, Rev. i. 15,—“And his voice as the sound of many waters.” As this immense sheet of water curves in its descent, I was curious to know whether it might not be possible to get between the river and the rock, and was told that some daring men had really walked within the vast sheet of waters, though the fact

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Preached at the Genessee Village, and visited Lake Ontario.

seemed incredible, both on account of the tremendous noise and the uncommon rarefaction of the atmosphere that must prevail within the torrent. I preached a mile from these falls at a small chapel, or rather school house, in the woods, to which we had to climb over the stumps of trees and logs, for the place was but recently settled; hence, the streets are full of these vestiges of the forest, for they are not particular in America about a few stumps or roots of trees sticking up in the streets. As soon as they make a town (for town and city making are no such formidable things in this part of the globe as many might imagine) they select a piece of the forest, and then give it a pompous name, perhaps Homer, Scipio, or Manlius; this done they fell the trees; these make the frames, rafters, beams, clap boards, and shingles of their dwellings; the roots and stumps are left to rot in the ground; a dozen houses are erected, a school, a tavern, and a mill; in process of time there is a post office, a church, and two or three snug little boxes for lawyers, who are indispensable to every village in the United States; the people cannot live without those bonds of union to keep all quiet: but I proceed. The next morning I was impatient to begin my journey through the woods to Lake Ontario; the distance was only seven miles, but the road was a perfect bog; however, about ten o'clock this majestic inland ocean broke upon us through the trees, and caused sensations I cannot describe. When you recollect that you are 400 miles from the sea, in the midst of a wilderness, a "boundless contiguity of shade," and then view this vast world of water, over which the eye roves in vain to find a boundary or opposite shore, you cannot refrain from exclaiming "How manifold are thy works O Lord, in wisdom hast thou created them all! I ran to taste if the waters were fresh,

 Banks of the Lake flat and unhealthy.

hardly convinced that this vast volume of water was no way connected with the ocean, save by a river 500 miles long. The part of the lake we visited is opposite to Little York, the capital of Upper Canada, and not far from the scene of Goldsmith's fine couplet:

Where wild Oswego spreads her swamps around,
And Niagara stuns with thundering sound.

We were precisely between Oswego and Niagara, though we could neither see the swamps of the one, nor yet hear the thunder of the other. At this section of country, the lake is about 100 miles across: the current of the Genessee is driven back by the mightier waters of the Ontario; hence, the extensive and unhealthy flats at the mouth of this river: we could hardly look upon a countenance that did not bear visible vestiges of the sallow ague. A little before our arrival, the British had been paying a visit to these parts, so that all the houses in the place, except one, was abdicated, and we could with difficulty, get any thing either to eat or drink, for even this family kept their furniture and provisions hid under ground, for fear the intruders should repeat the unwelcome compliment.

There is but little cultivation upon the banks of the Ontario, which are uncommonly flat, swampy, and unhealthy during the summer months. The day of our visit was intensely hot, nearly 90°; yet the waters of the lake were so amazingly cold, that my companion, who would go in to swim, became deadly sick, and was covered with a cold tremor, so that I was afraid he would have died in the act of putting on his clothes; this we found upon enquiry, to be a natural consequence of bathing in these unhealthy waters.

After preaching near Sodus, I returned by the same route to New York, where, waiting a little time, an

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Obtained my Passport, and embarked for France.

opportunity presented of returning to England. I wrote to Washington, for permission to leave the country—a privilege that had hitherto been denied me; and having obtained my passport, through the kindness and influence of Mr. Foxal, a respectable friend at Washington, on Sunday, October 23d, 1814, I embarked on board the Fingal flag of truce, bound for Havre de Grace, in France. A large concourse of people assembled at the wharfs, among whom were more than one hundred of my dear friends; these, after an affectionate farewell, stood waving their hats and handkerchiefs, until we were out of sight: it was truly grateful to my heart, to witness the parting kindness of those whose friendship had cast a charm upon a more than two years' captivity, and often made me forget that I was in an enemy's country. Yes, my dear friends, you "*knew the heart of a stranger*," and beguiled its sadness by the kindness and urbanity of your actions and conversation. Thank God I am at last delivered from bondage; I have passed through a *democratic wilderness* of briars and thorns, but I am escaped "*as a bird from the fowler's snare*." Never did party spirit so embitter the sweets of life, and poison the streams of social happiness, as in the United States of America.—In this country, the whole community is on a foam with politics; every man, woman, and child is a politician; the calm Empire of religion is invaded, and many of the priesthood forgetting the pacific disposition of their master, advance from the most sacred place the political creeds of the day; and though ministers of the Prince of Peace advocate and defend an offensive war upon Great Britain, and brand as Tories and traitors, whoever dares to dispute their political dogma.*

* This is not the character of all the Ministers in America: there are many worthy, holy, learned, and zealous men in that country, who mind their sacred calling, and walk worthy of their high vocation.

The Passengers a Mixture of many Nations.

I am now at sea, and my ears are no longer stunned with crabbed discussions: I am now no longer the butt of the envious republican, who hates England and Britons, and wishes the fast-anchored island in the bottom of the sea. In the afternoon, we came to the anchoring place off Staten Island, and on Monday 24th, stood through the narrows into the bay: here we had to lie off and on to wait for the British consul, Colonel Barclay; he arrived about two o'clock, p. m. when we filled and stood for Sandy Hook; in the evening we put the pilot on shore, and then stretched our canvass, before a fine north wester. By sun-set the high lands of Never sink gradually mixed with the horizon, while our gallant vessel gaily bounded over the white-topped waves.

In this ship we have nearly two hundred souls: a French abbe, an Episcopal clergyman, a Methodist missionary, a Romish priest, four nuns, and an abbess; a British consul, an American messenger, several English merchants, and two French noblesse: we have, as if by accident, delegates from all quarters of the globe, native Americans, Scotch, English, Irish, and French: we have Dutch, Swiss, Batavians from the East Indies, Canadians, Bermudians, West Indians, Nova Scotians, Poles, Flemings, Germans from the Hanseatic towns, and some other varieties. I should exult to hear the gospel sounded among this motley group: all these are the purchase of redeeming love: O that they might become the subjects of renewing grace! Yes, the gay, the volatile Frenchman, the dollar-loving American, and the open blunt Englishman, all need a Saviour! I spoke to one of the sailors about giving them some bibles I had procured for the purpose; the honest fellow observed, "that sailors sometimes spoke bad words, but meant no harm, as it was a custom that they could not prevent." What a pity these honest tars should consider swear-

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Pleasant Weather.—Anecdote of a young Nun.

ing as a part of a sailor's calling. One of the cooks, a black man, desired me to find him a chapter, that he might get it by heart, and live up to it. Honest African, how many have it at their fingers' ends, but want thy unaffected simplicity. I put a bible in the other cook's pocket, which I hope he will use to his eternal advantage: heard the second mates swear, and gently touched him by the arm; he smiled: "Alas! how many smile at what the world should weep."

Tuesday, the 25th.—We had a continuance of fine weather; most of the passengers, however, were sick; the wind S. W. our latitude at noon, by observation, 39 deg. 52 min. N. We had run 111 miles from Sandy Hook. I enjoyed the fineness of a clear moonlight evening, a smooth sea, and a fair wind: my mind was raised to God, felt the sweetness of confiding in him. This is the fourth time I have crossed the Atlantic, and never with so little apprehension; I have no fear. I read Monsieur Chateaubriand's Travels in the Holy Land; and closing the evening with prayer, went to rest.

Wednesday, 26th.—Delightful weather, wind S. W. rather cloudy about noon, hence we had no observation of the sun: was much on deck. The passengers are civil to each other; though much crowded and of many nations; we have no quarrels; all appear as the members of one family, sociable, friendly, and pleased. This day I devoted to reading on deck; my wife and children rather sick: could frequently lift up my heart, but want more sensibly the spirit of prayer. In the evening sat upon deck and sung two hymns: see very little seriousness among the passengers, and yet they are obliging and polite. One of the young nuns used a curious argument for wearing a crucifix at her breast: "*if your father was dead, would you not like to have his picture?*" A fine moon-light night: how grand

A stiff Gale directly in our Teeth.

is the expanse of heaven and water, when the bright moon-beam from above quivers upon the watery mirror below ! After all, a mariner's life is not pleasant ; " no sound of the church-going bell ; " no assembling in the temple of the Lord ; no voice of praise in the tabernacles of the righteous : the air is pure at sea ; but the soul rarely grows in grace.— We have, thank God, little or no swearing ; but the time is taken up with eating, and walking up and down.

Thursday the 27th.—This day we had our patience tried by a strong easterly wind, which blew directly in our teeth. How many are forward to speak of their crosses, but few note the benefits they receive : it is a comfort, however, to the Christian, that fair or foul all is well, when Divine Providence " guides the helm ; " and sitteth upon the circle of the heavens. In the evening we took in some sail, and reefed the rest, I felt a calmness of mind in knowing we were in the arms of Almighty Mercy. Such thoughts of God as the following were presented to my mind : "*He is girded with strength ;*" "*He holdeth the winds in his fist ;*" "*The winds and the sea obey him ;*" "*He maketh the storm a calm.*" Our latitude was 40 deg. 28 min. N. our distance from New York 400 miles. I lay down upon some trunks, and, under the above impressions, quietly fell asleep.

Friday the 28th.—A head wind all day ; my wife and children sick, owing to the closeness of our little cabin, and the violent rolling of the ship. We had four things to make our situation truly uncomfortable ;—a head wind, a crowded steerage, a sour captain, and much sea sickness. Lord, give us patience : my head was sick, and my heart was pained ; nevertheless, I could read and pray, and find solace in looking up to God.

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Gave some Bibles to the Seamen.

Saturday the 29th.—We had a head wind blowing strong from the east, with much fog. I had to stay much below : what an uncomfortable life is a mariner's life in bad weather. Latitude at noon, 43 deg. 9 min. N. Near these latitudes it is almost always foggy. In the evening we stood to the southward, to avoid Sable Island, that most dangerous part of the North American sea. The fog was deep, and wetting as rain; Mrs. Marsden and the children were quite sick; and most of the passengers gloomy on account of the weather. Alas! how much are worldly minds affected with the unavoidable ills of life! When things go well, they are glad, not grateful; when they go cross, they are peevish and impatient: Lord, give me thyself for my portion, and let my mind be calm and serene, "howe'er life's various current flow.

October 30th.—This blessed sabbath has been spent without much attention to religion.—Alas! how little is the precious sabbath regarded on board a ship! It is true, the weather was so unfavourable, and the sea so rough, that little could have been done in the way of preaching. I gave a bible and some religious tracts to each mess, and had the satisfaction of seeing the sailors reading them; God grant that they may be "bread cast upon the waters, and seen after many days." Doctor Kewley read a part of the litany; after this all was confusion, running before a south-west gale, at the rate of nine and ten knots an hour. At noon our latitude was 42 deg. 50 min. N. We are now about 700 miles from New York, rapidly dashing through the foaming surge; had my mind much raised to God; to him I could commend myself and family by prayer and faith: I longed for an opportunity to preach the riches of a Saviour's love, but as the steerage passengers were chiefly

Near the Banks of Newfoundland.

French, I was obliged to be thankful for the wish to do them good.

Monday, October 31st.—Had the carpenter to widen our birth; before this I chiefly lay upon trunks, as the birth was too small for two persons. Pleasant wind from the south-west, with a long swell: my wife is much better, and able to go upon deck. We expect soon to be upon the banks of Newfoundland. Many of the passengers still remain sick; the children in general are well: it rained a little, and the wind came round to the north-west, but still with a small and moderate breeze. How thankful ought we to be that no particular sickness of a mortal nature has occurred! Near 200 persons on board a ship of betwixt three and four hundred tons, necessarily render our situation very crowded: the little cabin occupied by myself, Mrs. Marsden, and two children, is about six feet long, and five feet wide; here we eat, drink, sleep, have our trunks, and indeed most of our provisions. Some of the passengers are very dirty; what a mercy that the weather is cold. Surely the prayers of our dear friends and relatives in New York are heard before the throne of love: nine days only since we left, and we are a thousand miles from them; "but mountains rise and oceans roll to sever us in vain." Precious friends, we love you—we think of you—we pray for you; but here we are bounding over the white surges; it is only in heaven that there is no separating sea: "and there was no sea there." I have pleasant times in our little cabin, where I kneel with my little family night and morning and at other seasons, and find God's presence on the mighty ocean, and am comfortable; "for where he vital breathes there must be joy." Alas! I have little hope of being able to do any extensive good among these French people—so gay, so volatile, so

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 Nights spent on the Ocean instructive.

polite, all mercury; but I am afraid in faith mere sceptics, and in religion *stratum super stratum*.

November 1st.—I sit down in my little cabin to write this journal, for the satisfaction of my friends in New York: my two children are sleeping in the birth above me; my wife in the one below. The French, according to their usual custom, are gambling and gabbling all around me; the trampling of the sailors upon deck announce the bustle of navigation. We have already been ten days at sea; to use the words of an elegant traveller—“*Nights passed on the bosom of the deep are not barren for the mind.*” The stars, which appear for a moment between the flitting clouds; the waves sparkling around you; the hollow sound returned by the sides of the vessel to the dashing waves, all proclaim that you are out of the power of man, and dependant upon the Almighty alone; the uncertainty of your future prospects reduces objects to their true value, and the world contemplated amidst a tempestuous sea resembles life, considered by a man, on the brink of eternity. Our latitude at noon was 43 deg. 34 min. N. The wind since the sun went down has come round to the eastward, so that we have it in our teeth again.

Wednesday, November 2nd.—This day we have had a violent gale of wind from the north-east; we had to sail under close-reefed courses—I will not say that the sea ran mountains high, but the storm was exceedingly furious: ah, amidst such a tempest, what a poor thing is man; how he shrinks into his own nothingness: when God rides on the tempest and awakes the storm! in the midst of the mighty ocean, what can he do? whither can he go, but cast himself upon the mercy of the great God?

He can curb the foaming sea,
 He can bid the tempest rest;
 All the elements obey
 Great Jehovah's high behest.

A violent Gale of Wind left a dreadful Swell.

At noon our latitude was 42 deg. 30 min. N. In the evening the storm raged with awful fury; but all was calmness and confidence within. God is mighty in power, why should I fear? he is omnipotent in love, why should I be dismayed. All was uproar and confusion; the winds whistling, the waves roaring, the captain bawling, the men shouting, and our gallant vessel creaking with the mighty surges that dashed against her sides; yet, amidst all, I could lay me down in peace. "*Jesus protects! my fears begone.*" Was tossed to and fro in my birth for some time; however, I made shift to sleep, and had upon the whole, a tolerable good night.

Thursday, November 3rd.—This was a day of trial, difficulty, and danger: the gale of yesterday having subsided to a perfect calm, we were left to the mercy of a most tremendous swell; so that lying was difficult, sitting was dangerous, and walking was impossible: our vessel rolled till the deck was sometimes almost perpendicular; to increase the difficulties, we had an assemblage of the miseries of a seafaring life, but still I could say, Lord, thy will be done. The night was the same as the day; we rolled incessantly; a thousand pounds without the grace of God would not induce me to spend a month in this way; but, divine grace can make any thing supportable.

Friday, November 4th.—This day our latitude was 42 deg. 30 min. N. as before: longitude W. from London 52 deg. About noon a breeze sprang up from the north, and our rolling swell subsided; we began to feel as usual, but the dirtiness of the steerage is still a great draw back to our comfort. We have Germans, French, and others around us, who are by no means clean; 'tis true we have a little cabin, but it is too small to be comfortable; we have to pass through the steerage, feel all its smells, see

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Reasons for taking a Steerage Passage.

all its dirt, and hear all its noises. I am sensible the committee would not wish me to take a steerage passage, as I believe no Missionary ever did before, but by this I shall save the fund more than £.100 sterling, which will send out another Missionary, yea, two at the rate I went out; I had £.10 allowed me for books and clothes, and £.25 for my passage to Halifax; this was a cheap way of sending out Missionaries: some captious person may say, Who will thank you for this? I ask no thanks from man; I did it in obedience to the dictates of my conscience, and after much prayer for direction. Let no one suppose that I have degraded Methodist Missionaries by taking my passage in a steerage;* the example will not be infectious, nor do I wish it may; for a Methodist Missionary in forsaking his country, kindred, friends, and home, is certainly entitled to all the comforts his emigrating into a foreign land will admit. I prayed this day for a fair wind, and beginning to despond opened my bible on Luke i. 20. which removed my doubts, and the event proved that "*There is a God that both heareth and answereth prayer;*" praise him, O my soul!

Saturday, November 5th.—This day, for the first time since we left New York, we have, thank God, been sweeping away ten or eleven knots before a fine westerly gale; to transpose an expression of Job's, the vessel seemed to swallow the sea with fierceness. We passed the banks of Newfoundland this forenoon, and are now dashing across the mighty Atlantic. What a sublime idea; a small vessel crossing the vast ocean; a few planks nailed together, and borne upon

* One principal reason of my taking a steerage passage was the extravagant demand of £205 for a cabin passage, for myself, Mrs. Marsden, and two children.

The Intrepidity of Columbus in first crossing the Atlantic.

the bosom of the stormy and multitudinous abyss ; an expanse of ocean below, and a vast concave of sky above, while a solitary ship is crossing three thousand miles of the watery waste ! O Columbus ! how must thy bosom have been steeled against the dangers of the sea ! how ardent thy curiosity ; how eagle-eyed thy knowledge ; how strong thy passion for fame, to carry thee and thy gallant vessel across the wide, unknown, and unexplored western ocean, to climates and rivers till then "unknown to song." What a theatre for the exercise of faith in the boundless power and providence of that awful Being who "rides upon the stormy skies, and manages the seas." Yes, mariner, make God thy refuge, for

Many enemies thou hast
On the blue expansive wave,
Every billow, rock, and blast,
Open inlets to the grave.

How is it that I feel less apprehension when at sea than formerly ? Is it, my Lord, because I have larger views of thy boundless government and infinite mercy ? or, is it because sensitive apprehension is more blunted and obtuse by repeated exposures ? I have crossed the stormy bay of Fundy nine or ten times—was six weeks on my passage from England to Halifax—sailed from Halifax to St. John—from Annapolis to New York, and back to Digby—from St. John to Bermuda—from Bermuda to New York—and now from New York to England. This is the thirteenth day since we sailed, during which time I have eat, drank, read, wrote, sung, slept, prayed, and, except the rolling of the ship, have felt little inconvenience, as I never was sea-sick in my life. My way of spending my time is as follows : in the morning pray with my little family ; then, get breakfast, which, as we are in the steerage, and Mrs. Marsden sick, I get myself ; in the forenoon I write

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Little Regularity of Divine Worship on Shipboard.

my little journal of the past day, and then read; in the afternoon read, walk the deck, and converse; and when night comes, conclude the day with my family in prayer.

Sabbath day, November 6th.—This has been a solemn day to my soul. We had a calm this morning; but in a little time the wind sprung up, first south-east, and then finally settled in the south-west. In the forenoon I was about to offer my services to preach, as the day was moderate, when Colonel Barclay, the British consul, and several other gentlemen, requested I would act as chaplain; so the passengers and crew assembled upon the quarter deck, while I applied those solemn words, "*Thou fool, this night shall thy soul be required of thee!*" They all heard with deep attention, and a number of them thanked me most affectionately for the discourse; but alas! what tedious days are sabbaths on board a ship to a Christian; "*How amiable are thy tabernacles, O Lord!*" There is something in the decency and order of the house of God, which, considered as a mere building, greatly helps the devotion of the heart. There are several reasons why sea sabbaths are not pleasant to Christians: 1. There are no external signs of the sabbath; no sound of the church-going bell. 2. There is no house of God, no neat elegant chapel, or venerable gothic edifice. 3. No consentaneous collection of Christians, all tending to the house of God. 4. No sacrament; no harmonious singers; no pulpit, no altar; no stated times. 5. It seems like a day of labour; the rolling of the ship, the working of the sails, and frequent bad weather, prevent any worship; add to these the want of silence, retirement, and solemnity, cause a general absence of devotional feeling. Can we say that the sea is less favourable to devotion than the soil? one might suppose that the lofty expanse

A pale Meteor sat upon the Topmast.

of heaven; the wide "wave swelling ocean;" the presence of dangers, and the absence of the world's baubles, would all tend to lift the soul through the sublime of nature "*to nature's God*"; but this is not always the case, some people who do very well on shore seem to lose all their religious emotions at sea. This day our latitude was 43 deg. 30 min. N. longitude by dead reckoning, 46 deg. W. for we have no chronometer, no measuring the angular distance of the sun and moon, no telescope to watch the immersion of Jupiter's Satellites, we depend all upon our log and glass; we go eight knots an hour, but all is in the hand of the Almighty.

Monday, November 7th.—We are still wafted onward by a fine westerly breeze: truly sailing is pleasant when the wind is fair, the sky blue, and the ocean smooth. To day our latitude was 43 deg. 3 min. N. and longitude 44 deg. west. Last evening in a squall of thunder, rain, and lightning, a pale meteor sat upon the topmast, and soon disappeared: this, I apprehend, was what the heathens called Castor and Pollux; it is said that the Argonauts being endangered by a tempest, that Orpheus offered vows for the safety of the ship, when immediately two lambent flames appeared over the heads of Castor and Pollux, which appearance was succeeded by a calm. It is strange seeing this is the fifteenth day since our departure that we have not seen a sail: what!—are the Americans banished from the ocean; have these sticklers for "free trade and sailors' rights" lost all trade and sent their mariners to the wilds of Kentucky, or the lakes of Canada? it always appeared to me a singular method of defending these, to fall upon the defenceless and unoffending inhabitants of Upper Canada; but alas! this was only the varnish, a mere tub to catch the whale. Another motive dictated the present war; I am now upon the ocean,

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and will freely declare my sentiments without fear of the stigma of torjism, or the hatred of any person : I blame no man for being loyal to his country, but to support an administration that is evidently ruining its best interest, is as foolish and unreasonable, as it would have been for Englishmen to have supported all the popish absurdities of King James the second.

Tuesday, November 8th.—This day our latitude was 44 deg. 9 min. N. longitude 39 deg. W. ; so by the blessing of a good Providence, we have nearly made half our passage in 15 days : we have sailed at least 1600 miles, without sickness, without accident, without discord ; and yet we have Methodists, Episcopalians, Presbyterians, Roman Catholics, Quakers, Lutherans, Seceders, Nothingarians and Deists, on board.

Wednesday, November 9th.—Neither wind nor sun, but fog and rain all this day. We are now in the middle of the Atlantic ocean—in whose dominions ? not in America,—not in England,—but in the dominions of the God of nature ! Our vessel is a good sea boat, dry in the hold, dry upon deck : thanks to gracious Providence for bringing us thus far ; amen—hallelujah.

Thursday, November 10th.—Hazy, wet weather, the wind S. W. ; a good breeze. Our latitude at meridian was 46 deg. 30 min. N. We are going nine knots an hour : the dampness of the weather depresses my body as we approach toward the eastern hemisphere ; however, it is a consolation that we are hastening nearer our desired haven.—Ah ! who would go to sea for pleasure ?—alas ! they must have very mistaken notions who go to sea for amusement : are bad weather, rolling, tossing, want of sleep, bilge water, confinement below, &c. &c. pleasant circumstances ?

Friday, November 11th.—Wind fair from the north-west ; we have sailed more than 200 miles the

last 24 hours. Our latitude to day was 48 deg. 12 min. N. longitude 29 deg. W. ; so that we have made nearly two-thirds of our passage in the last eighteen days, being past the meridian of the Western Islands, we now begin to feel the chilness of European air : it is 14 years since I was in so high a latitude as the present : ah ! how many events have taken place both in the eastern and western world since that period. Little did I think when leaving England for Nova Scotia, that I should continue an exile from my native land for 14 years and 4 months ; how many of the old veteran preachers have gone to the land of their fathers since that period : Thompson is gone—Hopper is gone—Mather is gone—Pawson is gone—Rankin is gone—Rutherford is gone, and a number more ;* but thank God excellent young men are continually starting up to fill their places. My native country will appear as a foreign land ; strange faces, and perhaps, strange manners.—Ah ! how I long to see the white cliffs of Albion !—the land whom distant tyrants hate in vain ! My wish is, that the land which gave me being, may give me a grave : when I go home to my heavenly Father, I shall see a better country ; but till then, I despair of seeing a happier, wiser, freer land. England, the nation I love, has abolished slavery !—rescued Europe from the grasp of a tyrant !—sent the word of truth to the ends of the earth, and appointed active Missionaries as living teachers, to instruct the heathen in the great doctrines of salvation and happiness !—Is this the land that American politicians would sink to the bottom of the ocean ?

Saturday, November 12th.—This has been a calm, cloudy, raw, and gloomy day ; one of those gloomy

* Little did I then know that my dear friend and patron Dr. Coke was dead.

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The Goodness of God in bringing me through manifold Troubles.

November days, in which a French writer says, "Englishmen hang and drown themselves." I have this day been led into the following reflections: it is more than 14 years since I crossed the Atlantic, friendless and unknown; what hath God wrought since then? I have now many friends and spiritual children in Nova Scotia, in New Brunswick, in the Somers Islands, and the United States of America: I was then going to a strange land; now I am returning to my own country: I was then beginning my career of travel and trouble; since then I have travelled some thousands of miles by sea and soil; but God hath brought me through all: I have been in perils in the wilderness; in perils on the ice; in perils crossing rapid rivers in log canoes; in perils in snow storms; in perils thrown from horses; yet I have always been delivered. The God of Missionaries hath fulfilled all his promises, both in spiritual and temporal matters, and has left me nothing to regret but the unfaithfulness of my heart and the defectiveness of my services: O that I could make both the ocean and the land resound with his praises! I wish to be a stranger and pilgrim wherever I go; the Lord knows that I return home with no large expectations, but with a pure desire to love and glorify God. Forbid it O my God, that I should indulge a single prospect that is not combined with thy glory. I am now 900 miles from my native shores; France, Ireland, Scotland, England,—all extending their sea-beaten shores to the eye of my mind. Ah! how little is an individual compared to the kingdoms of the Globe; and yet worlds are not equal in value to an immortal soul.

"Which shall survive

"Sun, seas, and stars, and live while angels live!"

Our breeze freshens; most of the passengers are flushed with the hope of getting on shore the next week; but thy time is the best, thou wise and gracious God!

Preached in the great Cabin with Satisfaction.

Sunday, November 13th.—This day, though exceedingly unwell, I performed my duty as chaplain, and as it was too rough to preach upon deck, at the request of the passengers, I preached in the cabin, with some degree of liberty and comfort: all the time we were going before a south west gale, at the rate of ten and eleven miles an hour. The gentlemen of the cabin invited me to dine with them: had some agreeable conversation with Col. B. the British consul, on religion; the Colonel is pretty well acquainted with Methodism, and adverted to those days in the United States when the Methodists were united with the Church of England, but seemed to regret that they should have become a separate body in that country. Our latitude at noon was 49 deg. 34 min. N. our longitude 24 deg. W. from London. The gale fresh, with rain; but 'tis pleasant to be going eleven miles an hour. Col. B. told me he had been across the Atlantic a number of times, at different seasons of the year, but did not recollect to have had so favourable a passage as the present is likely to be; thus, in the gloomy, stormy, and often unpleasant month of November, God has given us a fine time, and fair weather; surely this is an answer to my prayers all last winter. "Bless the Lord, O my soul, and forget not all his benefits."

Monday, November 14th.—This day we had a stiff gale from the south west; our latitude was 49 deg. 55 min. N. longitude 16 deg. W.; little comfort upon deck; staid below and read Cowper's Poems and Cook's Voyages. During this passage I have read the following books: Zimmerman on Solitude, Calvin's Life, Scott's Force of Truth, Chateaubriand's Travels, The Son of a Genius, and some good portions of the Holy Scriptures. What a blessing to have a taste for reading, and to have ample resources in one's own mind! How tedious must a sea voyage be to a man who has no intellect—no mental stores—

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Never, during all my Absence, lost the Love of my Country.

no ability to commune with his own thoughts: there are twelve hours in every day that must fly on leaden wings to such a mortal; on the contrary,

He that has treasures of his own,
May leave a palace or a throne;
May quit the world, and dwell alone
Within his spacious mind.

Tuesday, November 15th.—Rough and squally. This day, being in latitude 49 deg. 30 min. N. longitude 11 deg. W. we had soundings, with 75 fathom, and concluded we were in the chops of the channel; thus in 22 days we have crossed the vast Atlantic, having sailed 1300 miles in the last seven: let him have all the praise who "*holdeth the winds in his fist, and the waters in the hollow of his hand.*" We have Ireland under our lee, and the Scilly Islands ahead; are going with close-reefed top sails nearly nine knots; and to-morrow, by the blessing of God, may see land. O my dear native shores! through all the changes of place and climate I have passed for these last 14 years, the love of my native country has never forsaken me: "*England, with all thy faults I love thee still!*" Neither the sunny groves of Bermuda, the rich settlements of the United States, nor the plentiful shores of Nova Scotia, could ever blot the love of country from my heart. Well, but what has England done for you? She gave me birth! the light of salvation there first visited my soul! and thence my brethren sent me to carry the light of the gospel to the ends of the earth!

Wednesday, November 16th.—This day we have had a strong wind from the north west; at meridian our latitude was 49 deg. 44 min. N. and at two o'clock p. m. we made the Scilly Islands, and passed them within about five miles; in the evening early we saw the light house at the Land's End, and now about seven p. m. we are sailing past the Lizard

Safely landed on the Shores of my dear native Country.

light house; thus in three weeks and two days, God hath safely brought us across the vast Atlantic, a distance of more than 3000 miles: it seems like enchantment that three weeks ago I should be with my friends in New York, and now am within ten miles of the British coast. Truly the Lord hath wonderfully remembered mercy; hallelujah! praise the Lord.

Thursday, November 17th.—I am once more arrived in my dear native land. This morning, being off Torbay, and several of the passengers desiring to be set on shore, the Captain made the signal to some fishermen to come along side. I had wished to proceed on with the vessel to France, but my wife feeling a desire to land (and well she might, having been so much sick), I agreed with one of the fishermen, who put us ashore at Brixham, for two guineas; thus, after an absence of 14 years, I kneeled down and kissed the shores of my dear native land, and thanked, from my soul, the God of all mercy, who has fulfilled one of the dearest wishes of my heart.

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THE MISSION,

A POEM ;

*Respectfully inscribed to all Foreign Missionaries, by their
affectionate Servant, the Author.*

PREACH THE GOSPEL TO EVERY CREATURE.—MARK xvi. 15.

The Cross display
To the bright regions of the rising day :
Tempt icy seas, where scarce the waters roll,
And bid religion flourish 'neath the pole.

POPE.

HAIL men of God ! all hail intrepid youth !
Who lift the banners of Almighty truth ;
And feel your hearts with holy zeal expand
To wave the Cross o'er every distant land :
Nor fear to pass the separating tide ;
Angelic hosts your guard, and love your guide.
Servants of God, for you I strike the lyre :
May wisdom guide my pen, and grace inspire.
Oh ! may my heart the noblest ardours feel,
And God approve, and truth direct my zeal !
I give my mite, and could I more impart
The warmest wishes of a grateful heart ;
For the poor Heathens' sake would all bestow
To shed a gleam of gladness on their woe :
To save them from idolatry and guilt,
And plunge them in the blood Emmanuel spilt ;

O'er their dark regions pour supernal light ;
 And to meridian turn their deepest night.
 Arise my noble friends, and hear the call
 Of unsav'd myriads on this guilty ball.
 Go—plant the cross on every sea-girt isle ;
 On every land, and bid the desert smile.
 Make the reviving gospel widely known
 From the world's girdle to each frozen zone.
Through Scotia's woods, o'er Carib isles proclaim
 A free salvation in Emmanuel's name.
 Where'er the breezes blow or rivers glide ;
 Where flames the rising sun, or rolls the tide,
 At Jesus call for man's salvation speed ;
 Nor pain, nor toil, nor men, nor demons heed.
 A rugged path may lacerate your feet ;
 But bright the crown shines—the reward is sweet.
 This holy path the bleeding martyrs trod
 This tribulated thoroughfare to God.

Meanwhile belov'd of heaven, 'tis yours to glow,
 With zeal, which none but God's true legates know.
 The burning sands of Lybia to illume ;
 And shed a radiance o'er her ethnic gloom :
 Bid Ethiopia her hand extend,
 And point the B'ack Man to the sinner's friend.
 Your noblest powers of mind and strength exert,
 And every man of every clime convert ;

Through Scotia's woods, &c. Nova Scotia and the West Indies, although much benefited already by Missionary exertions, afford still a noble field for the spread of the gospel. There are nearly 80,000 inhabitants in the former, and near a million blacks in the latter place. The blacks we have enslaved, contrary to all laws divine and human. Should we not, as the best recompense we can make them for our injustice, send them, through the medium of the gospel, the precious religion of the Lord Jesus Christ?

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Amplificate the reign of saving grace,
 Till healing mercy all mankind embrace :
 Till Idol fanes and Pagan altars fall ;
 Till Jesus reigns from Paris to Bengal :
 And the wide earth, to her remotest shore,
 His word believe,—his excellence adore.

Join'd with the Lamb in the delightful plan,
 That leads to deathless bliss immortal man ;
 Scoffers may sneer, and fools your toils despise ;
 Your great pursuit is noble, just, and wise.
 Not *Howard's* self a brighter mercy plan'd,
 Than he who spreads the Cross in *Heathen land*.
 The world's disciples may condemn the deed ;
 But graft their ardour on the Christian creed.
 When science, letters, fame, and gold invite,
 How far they travel—how unfoiled write.
 Each nerve is brac'd at glory's instant call ;
 And wealth or pleasure's magnet—draws them all.

In Heathen land. Some of those who are unfriendly to missions assert, that it is harsh and uncharitable to suppose that the Heathens will be lost; yea, some holy men have admitted that if they follow the light of nature, they will at last share an inferior degree of glory, and be finally saved by Christ, although they have never heard of his name: this was the opinion of the author, until he heard some strong reasoning by Mr. Benson, at the London Missionary Meeting, which shook his former opinions, and excited him to look more deeply into the subject; the result of his present views are in the sequel of this note. By the light of nature we may suppose the dictates of conscience; their conscience in the time accusing or excusing them. Now, it is plainly demonstrable that the Heathens in general have no internal notions of what is proper, but, as far as we have any knowledge of them, are universally depraved; for, does the light of nature teach the Hottentot to murder, and the Greenlander to bury alive his aged parent? Does this light instruct the Chinese to throw their female children into the river Hogley, or the Hindoos to leave them to perish on the banks of the Ganges? Does it prompt the American Indian to broil his prisoners, and the South Sea Islanders to sacrifice living men to their Etooes? Has this principle instituted the abominable and impure worship of Juggernaut; or does it instruct the women of Malabar to burn themselves with the bodies of their dead husbands? In a word, where are the Heathens to be found who

Each fearless hero braves the hostile camp ;
 Each son of science wastes the midnight lamp :
 The merchant boldly tempts the waves and wind ;
Columbus bravely leaves his Spain behind :
Intrepid Bruce an arduous task pursues
 Through burning sands, hot winds, and noxious
 Bounds o'er the ocean, to remotest shores : [dews ;
 Seas, rivers, mountains, lakes, and woods explores :
 To find the source of his adored Nile,
 He bore with stoic pride incessant toil.
 Nor are the gravest free,—the wisest clear ;
 Both sage and erudite will trifle here :
 An altitude to take—a star to see ;
 To observe a transit—measure a degree ;
 They vent'rous sail round earth and ocean's tide,
 And deem their time and talents well apply'd.

Their conduct is a legacy for you ;
 With equal zeal a nobler work pursue :
 A nobler motive prompts to nobler deeds ;
 A purer fame,—a brighter crown succeeds.

worship the true God in any form that is not a libel upon his perfections, and a scandal to devotion? Is not the worship of God a consequence of divine knowledge? but, what knowledge of God do the Heathens possess? Theft, cruelty, perfidy, whoredom, murder, and idolatry in its most debasing forms, are the common vices of Heathens: they are without hope and without God in the world; given up to a reprobate mind, and filled with all unrighteousness; and it is nothing to the point to say "Whosoever calls upon the name of the Lord will be saved," or that "In every nation he that feareth God and worketh righteousness is accepted of him;" for, how can they call upon God who have not so much as heard of him? and, do they even in the lowest sense of the word, either fear him or work righteousness? Alas! their state is deplorably dark; and though we are not justified in throwing the bolts of God, or dealing damnation round the world, yet we should be far from the presumption of peopling the kingdom of heaven with such characters as the Heathens in their present state; rather let us unite to send them that precious gospel which enlightens the mind, purifies the heart, and imparts comforts under every portion of human calamities.

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Yours is the noblest cause that either man
 Could prosecute, or the Redeemer plan :
 A cause for which, yon burning day-star rolls,
 From east to west, across earth's balanc'd poles ;
 For which, yon softer moon her light imparts,
 Guiding to calm reflection human hearts :
 For which, the prophets spoke—the martyrs bled ;
 For which, redeeming mercy bow'd his head.
 A cause that comprehends all human weal :
 For which, all tongues should plead—all bosoms.
 All hands impart—all human hearts engage [feel :
 To spread on earth, a more than golden age.
 Here talents may unite ;—here eloquence,
 Its noblest thoughts—its richest words dispense ;
 And men and angels, emulously join
 To spread and promulgate the plan divine :
 Till love,—till universal love, unfeign'd,
 Shall speak on earth, a paradise regain'd.

Say not the work is wild and premature :
 The Lamb shall open every closed door.
 Bid night and error from the world depart ;
 And build his throne in every human heart.
Already all the gracious signs appear,
 That speak the bright the promis'd epoch near.

Already all the gracious signs appear. There is hardly a spot in the globe where the blessed gospel has not either reflected some scintillations of divina light, or shone with a more holy splendour during the fifty years that are past. Greenland's desolate shores, Africa's sandy deserts, Labrador's unfrequented regions, the burning Carib and Antilles Islands, the Lakes of Canada, the banks of the Ganges, have all been cheered with the benignity of this holy visitor, whose pure and salutary influence has been shed both among the spicy groves of Ceylon, and the sickly swamps of Java; the islands of the South-sea

The spreading cloud some gracious drops distils ;
 The first ripe fruit adorns the distant hills .
 See, in the east, some streaks of glory shine
 Along the north, and o'er the burning line
 The seed is scatter'd ; here and there a place
 Is green ; the soft approach of vernal grace,
 Bespeaks a boundless summer near at hand,
 To spread a whitening harvest round the land.

Did the Redeemer bid his servants go
 To every nation and to all below,
 To preach rich gospel grace fulfraught and free
 As the soft ether or earth-circling sea.
 The hour is come ;—a thousand voices say,
 In every land prepare, prepare the way !
 God's ripening providential signs unite,
 O'er Pagan minds to pour millennial light,
 And send his truth to nations long forgot
 In every language of the polyglot.
 He will arise, his kingdom to assert,
 To crush his enemies, or to convert ;
 And, though a thousand obstacles may frown,
 His arm shall dash each proud opposer down ;
 Shall sink the towering mountain's crested pride,
 And bid deep rivers through the desert glide.

Main, and the East India Archipelago, have both heard this messenger of the skies. The gospel has been preached in the cold woods of Nova Scotia and New Brunswick ; the convicts of Port Jackson, the troops of Gibraltar, and the fishermen of Newfoundland, have all heard the joyful sound. The pagod of the Buddhist, and the palmetto hut of the Black Man, have been visited by the ministers of Christ ; they have sounded forth salvation from the palms of the south to the lofty pines of the north ; from Britain to Tartary, and throughout all the shores of Columbia in the new world !

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Yet, as he uses means to work his ends,
And second causes with the primal blends,
On you the high distinguished grace is shed,
His gospel-light and happiness to spread :
From man to man through all the moral race,
To teach the doctrines of atoning grace ;
O'er every sea, o'er every land you cross,
Erect the banner of the bleeding Cross !
And claim it for and in Emmanuel's name,
The moral empire of the conquering Lamb !

And shall vile sloth and unbelief pretend
To damp this ardour, and the sin defend ;
Create new obstacles on every hand,
And to a mountain swell a grain of sand ;
Quench the pure flame of consecrated zeal,
Which burns in many breasts for Pagan weal ?
Forbid it, Lord ! let thy pure gospel run,
Thy kingdom triumph, and thy will be done :
Thy servants with celestial courage bless ;
Bid them go up and Heathen lands possess,
Surmount each hind'rance, fly at Jesu's call,
O'er earth and ocean like laborious Paul !

If Heathen Greece, the polish'd and the brave,
Embrac'd the gospel as God's power to save ;
Diana's fane, Apollo's shrine forsook,
And every Heathen rite and magic book ;
Sage Consul Prætor to the Cross submit,
Renounce their riches, learning, fame, and wit.

If Corinth, Athens, Antioch, and Rome,
 Sunk in the deepest night of Pagan gloom,
 Embrac'd the gospel record, and were won
 To faith and hope in God's eternal son,—
 Why dread impediments from fiends or men,
 He'll conquer now, whose cross triumphed then.

Live near to Jesus ! you his envoys are,
 In every land the objects of his care ;
 On sea or soil Emmanuel will attend,
 By day to comfort, and by night defend ;
 Expanding brighter prospects to the view,
 He'll lead the van, and be the rear guard too ;
 New Scotland's woods or Gambia's wilds illumine,
 And bid the burning sands of India bloom.
 For whether in a wigwam or a kraal,
 A Negro's cottage, or a Rajah's hall,
 A wood or waste, a cabin or a cave,
 His smile shall gladden and his arm shall save.
 Lo ! " I am with you " says the Prince of Grace,
 In every trial as in every place ;
 The barren waste my presence shall beguile ;
 My love shall sweeten every pain and toil ;
 My promis'd aid shall every grief compose,
 And sweetly soothe your warfare and your woes.

If Corinth, Athens, Antioch, and Rome. Tertullian addressing the Roman governors in behalf of the Christians, assures them that although the Christians are as strangers of no long standing, they had already filled all places of their dominions ; their cities, islands, castles, boroughs, councils, armies, tribes, the palace, the senate, and the forum ; they had left to the Heathens only their temples : if we were, saith he, to make a general secation from your dominions, you would be astonished at your solitude. BOARDMAN.

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Then go ye holy men, the Lord will stand
Your friend by day and night, by sea and land :
Go in his name, and on his love confide ;
Go, and the God of love shall be your guide :
Go cheerfully, nor deem the warfare hard ;
If great the labour, greater the reward :
Your help, the lost, the abject wretch implores ;
The injur'd Negro calls from Carib shores ;
Each solitary settler from his Lakes,
To you his mild *appeal* for succour makes ;
From distant Ganges to the Senegal,
“ *Come help us,*” save us is the cry of all.

Before you see the Heathen world display'd,
Wrapt in the deepest errors' sevenfold shade,
A thousand islands in the Southern main
Implore your aid, and shall they ask in vain ?
Dark Africa, where desolation reigns
Along her sickly swamps and sandy plains,
Invites you to her shores, the Cross to raise,
And bid the wilds resound Emmanuel's praise.

Invites you to her shores. Except the abolition of the slave trade, which was only a mere refraining from the greatest crime in the world, it is lamentable to reflect how little has been done by civilized Europe for poor injured, oppressed, and degraded Africa. We have wronged her in the face of the sun; yea, in the sight of God and angels; we have excited civil wars along her peaceful plains; we have stolen and enslaved her children; we have justified our cruelty by degrading reflections upon her colour and inferiority; and what recompense have we made her? I grant the African society has come forward nobly in her behalf; the church Missionary society; the Moravians at the Cape of Good Hope; Dr. Vanderkemp and others among the Hottentots; the Methodists and others at Sierra Leone have done some little; but alas! this is only as a drop in the ocean for a country comprehending 62 degrees of latitude, and containing, perhaps, a fifth part of the entire population of the globe. Lord, hasten the time when “*Ethiopia shall stretch forth her hand to God.*”

Yon burning isles that spot the torrid zone,
 Where oft the lash is heard, and oft the groan
 Of famish'd Negroes driven o'er the soil,
 To hoe the cotton, or the cane-plant boil :
 Those isles invite to plant sweet Sharon's rose,
 Where the dark *Upas* of oppression grows ;
 T' inwreath the sweets that on devotion grow,
 With the fell chains of slavery and woe,
 And bid pure Christian hope her standard rear,
 Amidst the gloomy regions of despair.

All eyes are fix'd on you, on you the heirs
 Of many holy hopes and ardent prayers.—
 Whoever feels a spark of heaven's fire,
 That beam of bliss, that spring of pure desire !
 Lifts holy hands to heaven for your success,
 And bids an angel guide,—a Saviour bless
 Your holy errand ; give you happy speed ;
 Your mission prosper and your toils succeed :
 To send you, cheer you on a distant shore,
 They ready, cheerful, liberal offerings pour ;
 On you the human family depend,
 To bid the reign of Pagan darkness end ;
 Wide o'er the moral world the Cross display,
 From pole to pole diffuse the gospel-day ;
 In every heart erect Emmanuel's throne,
 And make the Lamb through every climate known.

Wide is the sea on which ye now embark,
 And fierce the tempest, yet secure the ark :

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For while ye sail, with Jesus at the helm,
 No rocks can split the bark,—no billows whelm :
 O'er burning deserts, if required, go ;
 Or, traverse mountains of eternal snow.
 To wild Acadia magazine of ice ;
 Java's hot shores, or Ceylon's groves of spice.
 Fly, if clear duty call, nor dare confer
 With flesh and blood, so liable to err.
 The path of duty leads to God's abode ;
 And virtue, truth, and reason, point the road.

Think not of death and danger ;—Jesu's power
 Can screen and save in every trying hour :
 Who feeds the ravens,—who for all provides ;
 Smiles in the sun, or on the tempest rides :
 Will shield from peril, with his holy hand ;
 And be thy life-guard in a foreign land.
 Does unbelief suggest a gloomy grave
 In some lone wild, or 'neath some surging wave.
 With ardent Coke, where southern billows roar ;
 Or, stretch'd within a cottage, on the shore
Like holy Xavier ; still there is abroad,
 From every clime, an avenue to God.

Think not of death and danger. When Jonathan, one of the Esquimaux Moravians, was told that the Ungava Esquimaux would kill him, he generally answered, "Well, we will try, and we shall know better when we get there;" and once conversing with us on the subject expressed himself thus; "When I hear people talk about the danger of being killed, I think, Jesus went to death out of love to us, what great matter would it be were we to be put to death in his service, should that be his good pleasure concerning us?—See Voyage of the Moravians to Ungava Bay, in Labrador.

Like holy Xavier. Of all the Missionaries who distinguished themselves by real and labour, none acquired a more shining reputation than Francis Xavier, commonly called "*The Apostle to the Indians.*" An undaunted resolution, an ardent piety, and no small degree of genius and sagacity, rendered this famous Missionary one of the most proper for such an arduous task. In 1522 he sailed for India; and in a short space of time spread the knowledge of Christianity

Thy bones may, in a distant region bleach,
 The happy soul shall heaven's high palace reach.
 All is secure, if thou his will perform ;
 Or, in the snow-drift desert, ship, or storm :
 Till he permit—tho legion fiends assail ;
 Thou art immortal !—every shaft shall fail.
 God is a shield, to cover in the hour
 When foes would swallow up, and fiends devour !
 His flaming *Aegis* shall defend thy head ;
 And thou redeem'd, sooth'd, comforted, and fed.
 His arm made bare—his holy arm shalt see ;
 And heaven and earth combin'd to succour thee.
 When suns consume, winds parch, and toils annoy ;
 New strength,—new life, Jehovah shall supply.
 In each extremity his grace shall cheer,
 Repress the sigh, and check the starting tear.
 For the fierce warfare, nerve thy upright soul ;
 And guide the bark, when stormy billows roll.

For still on earth, while adverse mortals sway,
 God's faithful legate has a rugged way :
 His path lies through a wilderness of woe,
 Where thorns annoy, and vexing briars grow ;
 Who serves a thankless world the best he can,
 Must brave the base ingratitude of man ;

over a great part of the Continent. In 1529 he passed into Japan, and laid there, with amazing rapidity, the foundation of the famous church which flourished during so many years in that vast empire. He attempted the conversion of the Chinese, and with this view embarked for that extensive and powerful kingdom, in the sight of which he ended his days in the year 1550: he expired in a cottage, in the island of Sanchian, deceived, betrayed, and forsaken by all his countrymen!

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Nor sink dejected at the sight,—if those
He sought to serve, commence embitter'd foes.
Among a world of wolves* your warfare lies,
As doves be innocent, as serpents wise;
Remote from cringing, littleness, or pride;
Firm, modest, calm, polite, but dignified.
For wily men will oft your path beset,
With many an artful lure, and many a net
To draw God's servant in the fatal snare,
Unless he act with circumspectest care.

When far from Britain's isle and British laws,
Who shall redress the suffering preacher's cause;
When petty courts of upstart power possess,
The Mission ban—the Missioner molest;
And little tyrants misapply the power:
States delegate to govern—not devour!
Make brief authority a bigot's rod,
To lacerate and crush the work of God.
Where shall God's servant find redress from these?
To Jesus then appeal on bended knees:
All hearts are his,—he can the stoutest bend,
And turn a persecutor to a friend.

Flinch not when duty calls thee to a place
Where vice prevails, and virtue hides her face:
And licenc'd crimes unblushing front assume;
Nor seek the secret shade, nor midnight gloom,

* Behold I send you forth as sheep among wolves.—Matt. x. 16.

Where terror keeps the trembling wretch in awe ;
 "Laws rule the poor, and rich men rule the law ;"
 While penalties, imprisonment, and loss,
 Attend whoe'er displays the hallow'd Cross.
 In lieu of honor, scorn, and for respect ;
 Imbitter'd calumny, and mark'd neglect :
 Shun'd by the great, the heirs of wealth and place ;
 And only follow'd by the poor and base.
 By men in power and office deem'd a spy ;
Who watch each motion with a jealous eye.

And thou, O man of God, obliged to hear
 Thyself the butt of every scoff and sneer.
 A friendless stranger in a foreign land :
 A lonely lamb amidst a wolfish band.
 Far from the sweet society of those
 Endeared friends, who felt and shar'd thy woes.
 With prospects all around involv'd in shade :
 Perhaps thy health,—thy energies decay'd.

Who watch each motion with a jealous eye. The writer of these lines has seen a sufficient manifestation of this assertion to justify its having a place here. When he first arrived with his brethren in Nova Scotia, a clerical character, high in office, applied to the governor to adopt measures to stop such dangerous persons from overrunning the province. "What," says Sir John, "shall we do with them?" "I'll tell you, Bishop, we'll have them all shot." This was a delicate irony, for the governor's heart did not vibrate to the intimations of persecution. In April, 1808, the Author arrived in Bermuda, and the same day a meeting of persons in power was held in the church to send him from the islands: he began preaching to the blacks, and an official person sent a letter to deter him, which, however, he felt justified in disobeying: he had the presumption, at the desire of her friends, to bury a poor woman, for which, at the request of a certain official person, he was summoned before the governor: he wrote a few hymns for the use of the blacks, and was impeached with exciting insurrection and insubordination: he dared to speak of the vices of some in power, and an official letter, ordering him to do so no more, was the consequence: he attempted in one place to build a chapel, and some in power went round to forbid the people to give. He mentions these things to show how necessary for a Missionary to be a man of prudence. "Behold," says the Saviour, "I send you forth as lambs among wolves; be ye, therefore, wise as serpents and harmless as doves."

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For lofty chapels now a negro's hut,
Where few respectables will set their foot :
Thy pulpit an old stool, a foot or higher ;
Thyself responser, chanter, priest and choir ;
Thy audience but a double score at most :
Part black,—the rest unfeeling as a post.
Some petty spy, or scoffer at the door,
T'insult the females, and revile the poor :
Some scribbler's clerk—a wretched, servile thing ;
A coxcomb's pimp—an ensign's underling :
To shake his cane, fume, menace, stamp, and rave ;
And call thee an enthusiast, or knave.
In such a state, canst thou no anger show ?
But weakly kiss the rod that gives the blow.
Bear suffering and abasement with a smile ;
And grow, when prest, like beds of Camomile.
Canst thou, when storms of persecution rise ?
And at thy head the shaft of envy flies .
When some low-minded wretch with poison'd views,
Shall blast thy name,—for he has none to lose.
Canst thou in such an exercise, resign
And say, O Lord, thy will be done—not mine ?
If the priest persecute ; the bigot rail ;
The bench prejudicate, and threat a jail :
The rich disdain with supercilious eyes :
The poor contemn, because the rich despise ;
Canst thou, a suffering man, with patience sweet,
Each rising gust and fiery conflict meet ?
With true simplicity and love, assuage
The lawless brunt of man's unholy rage :
Collected in thyself, all patience feel ;
And sit serenely calm on tumult's wheel.

Should they, whose thoughts are always set on
 Impeach with blame, and call thee to a bar ; [war,
 Where such as Bonner, Sharp, and Land-preside ;
 With *Lavington and Herod* by their side :
 Who may reproach, prejudicate and rave ;
 And treat God's servant as they treat a slave.
 Cast into prison for the truth !—canst thou
 Like *holy Bunyan*, still thy Lord avow ?
 Or like a *Stephenson* of modern days,
 Make all thy prison echo with his praise ?
 If situations critical require
 A mind all wisdom, and a heart all fire :
 Have you, my brethren, I would meekly ask ;
 Have you a *Wesley's* prudence for the task ?

Lavington and Herod. Lavington, bishop of Exeter, author of that lying book "Methodists and Roman Catholics compared."

Or like a Stephenson. John Stephenson was sent by the Methodist Conference as a Missionary, to preach the gospel in the Bermudas or Somers Islands in 1799. After a tedious passage *via* New York he arrived in the islands, preached for a little while, and was then prohibited by a persecuting penal law, which his conscience forbidding him to obey, he was apprehended and cast into prison ; during his confinement, having a good voice, he made the prison vocal with his praises, which were so loud that a gentleman, one of his persecutors, living in the vicinity of the prison, finding his conscience disturbed, earnestly requested that he would either discontinue them or sing softly, but the good man having been robbed of his liberty was not to be cajoled out of his happiness, and so he sang on. One of his letters to a Mr. Jones will best show the frame of his mind under an unjust and cruel persecution.

Jail of St. George : 2nd of July, 1800.

My very dear Friend,

I cannot express my happiness : I would not change my present situation for a palace : as soon as I entered this *paradise* my peace rested upon it ; heaven is in my soul continually, and I glow with the joys of my Redeemer's salvation ; this is my proper place, and here I shall stay until my God sees meet to release me. I hope my bonds will preach better to my dear friends than I ever was capable.

I remain,

Your unworthy friend and affectionate brother,

JOHN STEPHENSON.

To Francis Jones, esq.

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With happy talents to adorn your zeal ;
 A head to reason, and a soul to feel.
 Feel you a firmness every toil to dare ?
 A body each vicissitude can bear :
 A love to sinners, no reverse can damp ;
 Can you on labour smile,—on pleasure stamp :
 To every lot and rugged cross submit,
 Howe'er it mortify your parts and wit ;
 And arm'd with fortitude, thro' frowns or smiles :
 Press to the mark and glory in the toils.

If you my friends Emmanuel's army lead,
Buchanan's sweet simplicity you need :
 Conquer ! should be the motto on your crest ;
 And *Whitfield's ardour* animate your breast :
 A *Daniel's courage*, with *Etjah's zeal*,
 Must nerve your arm—your upright bosoms steel ;
 Thus arm'd for service, plunge into the war :
 And be your watch-word—*Christ the conqueror* !
 Each active grace, your warfare shall assist ;
 Fit your bright helm, and gird you for the *list* :
 Till ripe for glory's undefiled state,
 You turn the fight to heaven's immortal gate ;
 And enter crown'd with deathless laurels won,
 'Through the dear might of God's eternal son,

Meanwhile, endure as seeing the unseen ;
 Be calmly firm—invincibly serene :
 Dash each self-pleasing dalliance from your breast ;
 On earth you militate;—in heaven you rest.

Compel ease-loving nature to comply :
 Toil leads to God ; let silky softness die.
A Mission is no paradise of ease ;
 Here little blooms a carnal mind to please,
 Ye do not see priests, unequal to the task,
 Remain at home, nor such a warfare ask :
 These frozen Alps,—these stormy seas to pass,
 Require a vigorous mind—a frame of brass :
 A man, whose zeal will every danger brave ;
 That ever frown'd around a martyr's grave.
 Not dear his life if he can save the lost ;
 Whatever hazard, toil and pain it cost :
 Not dear his life, if he (through deserts wild,
 Where never church was seen, nor sabbath smil'd)
 Can preach the Cross, and bid the Pagan see
 In that bright mirror, man's felicity. [Coke,
A Brainard, Swartz, Crantz, Vanderkemp and
 Who firm as anvils to the frequent stroke ;

A mission is no paradise of ease. A mission is often a literal crucifixion of flesh and blood ; a holy martyrdom of all pleasing worldly hopes. The moment a man enters upon this campaign he embraces all the hardships, toils, and perils incident to a formidable warfare ; he renounces all promises made to corrupt nature, and goes forth in the spirit of the Apostle Paul, who "counted not his life dear, so that he might finish his course with joy." "Alas !" says Mr. Horn, "while we have soft pulpits, well dressed congregations, good food, and decent clothes, and may relieve the dry study of the apostles and prophets by wantoning in the circle of ancient and modern sciences. We manoeuvre to admiration but to abjure all science but that of the gospel to compass sea and land for the love of Christ, to prostitute our eloquence by stammering in a barbarous tongue, to exchange our polished friends for savage associates, to break our constitutions with hardships in a sickly clime, and to put off the fine gentleman that we may put on the rough garb of Christ's soldiers are things hardly mentioned, and never taught in our colleges and universities."

A Brainard, Swartz, Crantz, Vanderkemp, and Coke. These holy men are worthy to be held up as everlasting models for the imitation of all faithful Christian Missionaries : their giant souls, enlarged with the love of God and his creatures, stretched their useful sphere far beyond the line of other men, and filled up the span of life with labours and sufferings worthy the apostolic age ;

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Serenely zealous, confidently bold;
 Not lost in softness,—not seduc'd by gold:
 Flew to earth's utmost bound at duty's call;
 And for the Heathens sacrific'd their all.

'Tis sweet to pass a flower-enamel'd vale,
 Or walk on cowslips through a sunny dale;
 Where rivers gently glide, and roses bloom;
 The groves all music, and the trees perfume.
 'Tis sweet, and many these attractions draw,
 Whose hearts are gracious, and revere the law;
 For human passions will attempt to sway
 Ev'n holy men, whate'er *Ascetics* say.
 Hence honour, letters, friendship, wealth, and praise,
 Will strong emotions in an hermit raise.
 The upright priest may feel his heart incline
 To spacious chapels fill'd and pulpits fine;
 To splendid parlours and refreshing fare;
 The charm that's novel, and the sight that's rare:
 The eloquence to win; impress or draw,
 As the mild gospel bids, or fiery law.

their fervent exertions were admirably calculated to silence the scoffs of the infidel, redeem the pledge of Missionary exultation, and transmit through the church their extensive usefulness to all succeeding ages. Do they now regret that sacrificing all the refinements of pastoral elegance and polished life, the well furnished study, the spacious chapel, and the crowded assembly, they submitted to learn the jargon of Indians, conformed to the wretchedness of Greenlanders, wandered the desert with Hottentots, or descended to the level of Negroes, that they might instruct them in the doctrines of the Cross.—They might have enjoyed at home the sweets of popularity, the charms of literature, and the luxuries of wealth; but, having an eye to the "recompense of the reward," they hailed the reproach of Christ, swore eternal fidelity to the shield of faith, and, binding themselves to the bleeding Cross, "counted not their lives dear, so that they might finish their course with joy," and the ministry they had received of the Lord, to testify the gospel of the grace of God."

Alternate labours and amusing ease,
 Books neatly rang'd, to profit or to please :
 With now and then a leisure hour to spare
 For rural walks, a friend, and rural air.
 Then add each stated labour to beguile
 The public plaudit, and the social smile.

All these are pleasant, and a few may find
 Their happy wish and easy station join'd :
 But, ah ! to live beneath inclement skies,
 Where Alps on Alps ascend, and tempests rise ;
 'Midst barren wilds, and dreary solitudes,
 Where nature all but savages excludes.
 Or thus,—to feel, in lieu of ease and rest ;
 Toils for the limbs, and trials for the breast :
 Pain, conflict, watching, fasting, grief and care,
 Too strong to grapple with, too hard to bear,
 Unless sustain'd by patience, faith and prayer.
 By day to labour, and when day shall close,
 And weary nature needs serene repose :
 To rest upon the cold ground, in a shed ;
 The sod your pillow, and the grass your bed .
 Your food a little fruitage, rice or fish ;
 Your beverage the stream,—a leaf your dish.
 The civil city, and the social band,
 Exchang'd for savage men, and barren land :
 Around your wigwam, wild woods spread a shade ;
 Or, arid deserts all the land invade :
 Where whistling storms prevail, and panthers howl:
 Ah ! these are things to try the human soul.

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A school for courage, firmness, faith, and prayer ;
 A Cross, which only patient souls can bear :
 A fire the Saviour's purest gold to prove ;
 A test, to ascertain unshaken love.
 And oft the faithful Missionary may
 Spend all his strength to pioneer the way :
 In vain may cultivate a sterile soil,
 When little fruit rewards the tiller's toil.
 Spend twelve long months in labour, weakness, pain ;
 Pray, preach, and strive, yet but one convert gain.
 Be called to emulate the patient zeal ;
Few but the calm Moravians ever feel ;
 Who barter home, health, country, friends, repose,
 For Greenland's ice rocks,—*Okkak's* bleaching
 There live and labour to the world unknown ; [snows :
 Th' unenvied pastors of the frigid zone :
 Or bear the burning heat and sickly toils
 Of *Nancowery* and *Malucca* isles ;

Few but the calm Moravians. Whoever reads the journals of the Moravian brethren at Greenland, at Esquimaux, and at Nancowery (one of the Nicobar islands) will see the patience of the saints carried to its noblest altitude. "The Moravians says, Melville Horn, have been among us what the Jesuits were in the Roman church ; they have laboured, suffered, and effected more than all of us ; their motives have been pure, their Missionaries unblameable, their self-denial, courage, hardihood, and perseverance admirable, and their success such as to give general encouragement ; they have never provoked persecution among the Heathen, nor incurred reproach among the Europeans by a secular, sordid, and turbulent spirit ; their success cannot be referred to the learning of their ministers, the richness of their funds, or the names and influence of great patrons, but to their calm, steady, patient and persevering zeal".—See Crantz's History of Greenland ;—also, Loskiel's History of the Mission of the United Brethren among the Indians in North America. The author wishes that some one well qualified for the task would write a history of the missions of the Wesleyan Methodists, as such a work is a desideratum among us.

Of Nancowery. See a most interesting publication entitled *Letters on the Nicobar Islands* ; with an account of an attempt made by the Church of the United Brethren to convert them to Christianity. The difficulties of this most dangerous and arduous mission, by treacherous Malays, serpents, tigers, kay-men, and the general sickness of the climate cannot be fully conceived.

Thro' artie, or thro' equinoxial waves ;
 In distant lands find honourable graves :
 Or 'scape the tyger's fang,—the serpent's bite ;
 The kayman's mortal jaws,—the Malay's spite ;
 Proclaim the Saviour's life-preserving care,
 And to his love an Ebenezer rear.

Believe me brethren, it requires to fill
 A mission well, no common gifts and zeal :
 'Tis not alone, a voyage long and rough ;
 Though that to timid minds is *cross* enough.
 Nor all the nameless dangers of the deep,
 Where reefs lie hid, and foamy billows sleep.
 Nor sickly climate, vestibule of death,
 Where putrid vapours taint the vital breath :
 Dank noxious dews fall heavy on the ground,
 And stagnant swamps spread pestilence around.
 'Tis not unwholesome fare, nor squalid bed ;
 The blinding snow drift, nor palmetto shed :

Or 'scape the tyger's fang, the serpent's bite. Lewes Christopher Dehne, a Moravian Missionary at Paramaribo, in South America, being one evening attacked with a paroxysm of fever, resolved to go into his hut and lie down in his hammock ; just, however, as he entered the door, he beheld a serpent descending from the roof upon him ; in the scuffle which ensued, the creature stung or bit him in two or three different places, and pursuing him closely, twined itself several times around his head and neck as tightly as possible ; expecting now to be stung or strangled to death, and being afraid lest his brethren should think the Indians had murdered him, he, with singular presence of mind, wrote with chalk on the table, "*a serpent has killed me* ;" suddenly, however, that promise of the Redeemer darted into his mind, "*they shall take up serpents and shall not be hurt* ;" encouraged by this declaration, he seized the creature with great force, tore it loose from his body, and slung it out of the hut ; he then lay down in his hammock in tranquillity and peace.

And stagnant swamps spread pestilence around. At Prince Rupert's Bay, in the island of Dominica, there is a dismal pestilential swamp, that has been fatal to several of our Missionaries, three having died upon the island in consequence of the putrid *miasmita*, or exhalation that arises from it. Brothers Mc Cormack, Richardson, and Hawkshaw, and several others, have been obliged

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'Tis not the artie ice, nor tropic blaze,
Toils on the land, nor perils on the seas :
Nor savage beasts, nor more ferocious men ;
Nor Indians' fierce war whoop, nor tyger's den:
Nor clime—the dog star's rage,—the frigid pole,
May touch the clod, but the reflecting soul,
Secure amidst the elemental strife,
Will smile at all the outward ills of life :
Retire within herself, and sweetly taste
The joys of Eden in a dismal waste:
Be the strong bolt by men or devils hurl'd,
Can brave the fury of a frowning world.
But can you, O my junior brethren, bear
The fiery conflicts of internal war ;
Forego the claims of sweet respect and brook,
A snappish manner, and a scornful look.
From foes you may, but friends you love and please :
Can you bear shyness and contempt from these ?
“ *And thou my son !* ”—ah ! here's the fiery test,
That plants sharp daggers in a generous breast.
When sorrows rise, and waves of trouble roll ;
And men afflict the body.—God the soul :
Can you in that distressing crisis stand,
And write amen with firm untrembling hand ?

to leave the island at the point of death ; yet some have had the weakness to say a West India mission is more pleasant and comfortable than an English circuit ; were nothing to be apprehended from the seasoning and yellow fevers, perhaps there is no part of the world where a Missionary is more beloved, and this is the true reason why some have returned to those islands,—but their salubrity is another question. Perhaps the mortality of preachers bears as great a disproportion to the deaths at home as five to three ; hence, we cannot suppose them altogether as pleasant as an English circuit.

Cast on the soul-supporting cross; can you,
Though tried, bear up; though harass'd, still
Or sink in silent resignation sweet, [pursue;
Calm as a lamb, beneath Jehovah's feet.
Kiss the rough rod,—the bitter chalice take,
And hug the Cross for his (who bled there's) sake.
To gusts of wild volition say "be still,"
And brook a self-waged warfare on the will:
Bear evil tidings with a cheerful grace;
Forego respect, and choose the lowest place;
Till patience every head-strong passion sway,
And nature's quick and fiery steeds obey;
Till lowliness receive the reigns from pride,
And meekness sway each breast, and wisdom guide.
In all your ways be upright and discreet,
Gentle, though firm and resolute, but sweet.
In reason's balance every action weigh,
Ponder each path and second thoughts obey.
While passion sleeps let holy prudence wake,
And caution measure every step you take.
A grain of prudence on occasion fit
Is worth a pound of sense,—a tun of wit.
Who gives the inward curb to wrath and pride,
And rules his temper well, the church may guide.
A patient, gentle spirit, dead to all
The smiles and frowns of this unsettled ball,
Should o'er his breast its soothing influence pour,
Who plants the gospel on a foreign shore.
The hasty man must keep his passions cool;
The strong seem weak,—the wise become a fool:

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The touchy soul a holy stoic grow ;
Nor grieve a friend, nor irritate a foe :
For ere your labours can avail at all,
The brazen walls of prejudice must fall.
Join the dove's meekness with the serpent's art ;
But act the pastor's and the brother's part.
Each little error patiently remove
By words of wisdom, and by works of love.
A gentle hand,—an eagle's piercing eye,
Must the keen lance or lenitive apply.
Zeal point the shaft,—love ease the raging smart,
And pour the balm of comfort on the heart.

But should a caviller your words gainsay,
And mock and sneer as many a sceptic may :
Can you, but young in this offensive war,
Parry each artful thrust, without a scar.
Maintain your ground alone, and rise above
Each opponent, by patience, skill, and love.
Can you the arts of wily men detect,
And treat the foes of God with much respect ?
Bear every wound that passion may inflict ;
Nor cross the *evil man*, nor contradict [shun :
Luther's prompt warmth, and *Knox's* roughness
The noblest triumphs are by calmness won.
If envy make and malice tell the lie,
A steadfast silence is the best reply.
Patience and time will set the matter right ;
Purge the foul ear, and clear the clouded sight,
When called to vindicate the truth, can you
Feel zeal for that, and love the opposer too ?

Nor storm, nor fret to bolster up a creed :
 Does Jesus' work unhallow'd frenzy need ?
 If others rage, the fire of strife allay,
 And softly whisper "brother let us pray."
 Thus shall you polish'd shafts and workmen shine,
 And master builders in the plan divine.

To win the weakest, you must oft forget,
 All knowledge save the Christian alphabet :
The Lamb's atoning blood be first imprest ;
 Then the touch'd heart will glow to learn the rest.
 Unfold the love-contriv'd redeeming plan,
 That he who made all worlds became a man.
 Jehovah, whom all heaven and earth confess !
 Whose name is love,—his nature holiness !

The Lamb's atoning blood. In the year 1735, after the Moravian brethren had spent eight years in Greenland, they made the following covenant: that the grand object among us shall be Jesus Christ; and the grand doctrine, the purification of all our sins through his blood shed upon the Cross, and his being the cause and source of eternal salvation to all that believe in him; this we will testify by our word, and walk according to the power God shall give us; and by this we will endeavour to bring the Heathen to the obedience of faith. After this they say that the gospel concerning the Creator's becoming man in order to redeem his fallen creatures, and his purchasing and winning them with his own precious blood, and with his innocent suffering and dying, flew and kindled like a fire from the Lord in the heart of a perfectly ignorant Heathen, mollified his obdurate mind, illuminated his dark spirit, and brought his dead heart to life; and therefore it is obvious that this well tried method, namely, the simple relation and profitable application of the meritorious incarnation, life, passion, and death of Jesus, had the best and most infallible effect upon the hearts of the Heathens. It is certain that there had been many vicissitudes in point of the method until this year, and the consequences had been as various too, but the more experience made them wise, and the more they were led from the effects to the cause, the more intent they became to know nothing among the Heathen but Jesus Christ and him crucified, and the more they found that the gospel is a power of God, capable of vanquishing the most wild and stupid Savages.—See Crantz's History of Greenland, vol. 2. p. 2. The relation of Johannis the Mahikander Indian is well known; after relating how himself was converted, and many of his Indian countrymen by the mention of the blood of Christ, he thus addressed himself to the Moravian Missionaries: "Brethren! preach to the Heathen Christ, and his blood, and his death, if you would wish to produce a blessing among them."—See Spangenburg's Account how the Brethren carry on their Missions among the Heathen; page 69.

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A fallen, guilty, ruin'd world to save,
His son,—his only son most freely gave;
Who died for man's transgression to atone,
And pleads his blood before Jehovah's throne
In their behalf, and graciously imparts
His loving spirit to renew their hearts.
Next show their state as creatures all deprav'd;
Lost, dark, unhappy, helpless, and enslav'd:
By vilest crimes, idolatory and lust;
To God unholy, and to man unjust.
Bid them repent, confess, believe, and pray,
Till Jesus takes each hell-born sin away.
Point to the bleeding Cross the Saviour's side;
His streaming blood a sin expurging tide:
Display a free salvation through his name,
And draw the rebels to th' atoning Lamb;
Till peace and pardon, hope and heaven bloom
In Pagan hearts; and all their souls illumine.

Oh! for that zeal, which fir'd the holy few,
Who o'er the Roman world with ardour flew;
Expos'd to persecution's fiery storm,
And woes, that wore the most terrific form.
Racks, prisons, lions, men, and fiends agreed
To storm their patience, and to shake their creed.
But vain the task,—their breasts were fortified,
Not with the stoic's philosophic pride;
Not with the desperate chactaw's stubborn smile,
Who mocks the foes that revel round his pile;
But with such sweetness, faith, and fortitude,
As oft their tyger-minded foes subdued,

And made the tyrant's rage a shorter way
To crowns of bliss and everlasting day.

But they are gone, and if their mantle flew
To earth,—my brethren may it rest on you.
Much does the faithful Missionary need
The brighter comforts of the Christian creed.
I know his heart will often be opprest ;
I know the struggles of his anxious breast ;
I know his crosses neither small nor few ;
I know his fears, for I have felt them too :
Yes, I have felt them on the stormy flood,
'The bleak mountain, and the pathless wood :
I've felt them on a cold and barren shore,
Where wild Acadia's frost-wing'd tempests roar.
As through the forest's cheerless gloom I've past ;
My limbs benum'd and torpid with the blast :
Or, as by moonlight on the snow-beat track,
I've bridged the floods, and heard the rivers crack.
Each rapid torrent cross'd in log canoe ;
'The drenching rain-storm marsh exhaled dew :
The muddy creek, that oft my pathway crost ;
The blaze not easy trac'd, and often lost :

Each rapid torrent cross'd in log canoe. In British North America there are two kinds of canoes used. The birch bark canoe is peculiar to the Indians : they are sewed together, and carried on the heads of their squaws or women ; they are as light and buoyant as a bit of cork wood, and yet in these bark constructed vessels they will sometimes cross lakes, bays, and large arms of the sea ; and, though the least preponderance to either side upsets them, yet, when navigated by a family of Indians, with their paddles, they glide along like an arrow. The other kind of canoes are those chiefly used by the settlers ; they are made of the excavated trunk of a tree, without either beauty of form or comfort of accommodation ; they are often very dirty by lying among the mud of the rivers ; are very easily upset, so that it is difficult to sit in them and preserve a state of equilibrium. In these wretched things I have often had to navigate rapid and formidable rivers, with sometimes little prospect before me but that of having to swim for my life.

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The swampy road,—the floating broken bridge;
The prostrate windfall, and the craggy ridge,
Excited many a fear, and many a start, [heart.
From danger's brink, that thrill'd my throbbing
I've felt his woes, when cold and sleepless laid
In the log hut beneath the pine wood shade;
Or when a weight of care and sickness prest
'This feeble frame, exil'd from home and rest.
I've felt his feebleness, when many a mile;
The snow drift made my path a path of toil:
For oft my weary limbs have ask'd for ease—
Ere the log cottage rose amidst the trees.
Yes, ere I heard the woodman's echoing stroke.
Or saw a glimmer of the curling smoke;
Or heard the house dog's bark salute my ear,
That told my anxious heart repose was near.
I've known his heart on an unfriendly shore,
Where many a cross and mental death I bore:
Or on the ocean, when the tempest drove
Our little bark across the broken wave,
I've felt his sacred confidence in prayer;
The wild storm howl'd—but Deity was there.
I've felt his bosom, peace and comfort too,
Sweet as May's bloom, and mild as summer's dew.
'The woodman's blessing, and the Negro's smile,
Have more than balanc'd many an hour of toil:
When o'er the cottage threshold I have set
My foot;—Oh! what a welcome have I met:
And when I bid my farewell to depart,
A ready tear from every eye would start.

Windfall. A tree blown down and lying across the road.

There selfish pride and stiffness were not known :
 'Twas sweet simplicity and love alone.
 No measur'd distance formally polite ;
 The soul felt more than fancy can indite.
 Simplicity and love impart a charm
 That makes the warmest welcome doubly warm.
 Oft has the sacred pleasure thrill'd my heart,
 The faithful Missionary's toils impart.
 As I have kneel'd beside the Negro's bed,
 Or preach'd the Cross beneath the birch-bark shed ;
 Or in the silent green umbrageous grove,
Dispens'd the symbols of atoning love.
 A sacred energy, verse cant reveal,
 A peace,—a bliss, would o'er my bosom steal.
 Dispel all pain, all weakness, and impart
 The glow of heaven to tranquilize my heart.
 Happy and cheer'd, I've fac'd the snowy blast ;
 And in my little sled the wild wood past :
 Or in the shady forest took my way,
 With God to talk, and nature to survey :
 Beneath the sugar maple's leafy screen,
 To pray and read, and meditate unseen ;
 Till soon the cow bell's tinkling sound I hear
 Break through the silence on my listening ear :

Dispens'd the symbols of atoning love. During my mission in Nova Scotia, the warmth of the weather in summer, the smallness of the houses, and the number of people assembled together, have put me upon the necessity of preaching out in the open woods ; and having a table spread in the wilderness, I have, beneath the shade of lofty pines, administered the Supper of the Lord to a solemn and deeply impressed company : this to a fastidious lover of canonical order, may appear wild and irregular ; but need I tell such that Paul worshipped by a river side,—that Jesus Christ preached on a mountain and in a ship,—and that the first worshippers of the living God we read of, “ stood, and under open sky, adored the God who made both air, earth, sea, and sky.”

Cow bells tinkling sound. The inhabitants of the forests of Nova Scotia keep a bell upon one of the cows, to direct their search when they go to milk them : as the creatures run at large in the woods, this sound is the only guide to the spot where they graze.

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view of the

And as I onward pass to mark the noise,
 Charm'd have I seen the settler's mansion rise;
 And hastening to the hospitable cot,
 Have found a friend in the secluded spot,
 Whom I could join in prayer for Jesu's grace;
 Or in sweet converse, all his love retrace.

I've felt the mission *rose*,—the mission thorn;
 Sweet friendship's smile, and callous hatred's scorn;
 The bitter trials, and seraphic joys;
 The Cross on earth, and hope beyond the skies!
 For sure there is a bright reward above
 For whoso cultivates this field of love:
 A royal diadem for every scar
 They suffer in this Missionary war.
 Each happy soul their labours sav'd below,
 Shall in their crown a star for ever glow.
 Then Vanderkemp his Hottentots shall greet
 In robes of light around the mercy seat.
 From wild Caffraria's arid wastes they come,
 Where Campbell saw the rose of Eden bloom.
 From wild Caffraria, and the horrid shore
 Of Esquimaux, and ice-bound Labrador.
 Then northward from the night encircled zone,
 The *Brethren's* converts shall surround the throne,
 And bless the day which saw the Cross arise
 On fields of ice, 'neath hyperborean skies.
There the pale Hindoo shall his Swartz behold
 The holiest shepherd in the Pagan fold.

There the pale Hindoo shall his Swartz behold. That my readers may have a view of the character of this great and holy Missionary, I will transcribe from

Carey and Marshman shall embrace above
 The bright result of their laborious love :
 Nor burning wives, nor beastly juggernaut ;
 Nor Idol rites again perplex their thought :
 Thousands shall meet them from the farthest east,
 And own their pastors at the marriage feast.
 Taught in Columbia's forest-skirted shade,
 Where *Elliot* long the bleeding Cross display'd.

the Missionary register, the inscription upon his monument, erected by the East India Company, in St Mary's church, Tanjore, in the East Indies.

SACRED TO THE MEMORY

of the REVEREND FREDERICK CHRISTIAN SWARTZ,
 Whose life was one continued effort to imitate the example of his
 BLESSED MARTEN.

Employed as a Protestant Missionary from the GOVERNMENT of
 DENMARK,

And in the same character by the Society in ENGLAND for the
 Propagation of Christian Knowledge,
 He, during a period of FIFTY YEARS, "Went about doing good ;"
 Manifesting, in respect to himself, the most entire abstraction
 from temporal views,

But embracing every opportunity of promoting both the temporal
 and eternal welfare of others.

In him RELIGION appeared not with a gloomy aspect
 or forbidding mien,

But with a graceful form and placid dignity.

Among the many Fruits of his indefatigable labours was
 the erection of the CHURCH at TANJORE.

The savings from a small salary were, for many years, devoted
 to the pious work,

And the remainder of the Expense supplied by Individuals
 at his solicitation.

The Christian Seminaries at RAMNADPORAM and in
 the TINNEVELLY province were established by him.

Beloved and honoured by EUROPEANS,

He was, if possible, held in still deeper reverence by the Natives
 of this country, of every degree and every sect ;

And their unbounded confidence in his Integrity and Truth
 Was, on many occasions, rendered highly beneficial
 to the public service.

The POOR and the INJURED

Looked up to him as an unfailing friend and advocate ;

The GREAT and POWERFUL

Concurred in yielding him the highest homage ever paid in this
 Quarter of the Globe to EUROPEAN virtue.

The late HYDER ALLY CAWN,

In the midst of a bloody and vindictive war with the CARNATIC,
 Sent orders to his officers "to permit the venerable FATHER SWARTZ
 to pass unmolested, and shew him respect and kindness,
 For he is a holy man, and means no harm to my Government."

The late TULJAJA, RAJAH of TANJORE,

When on his death-bed, desired to entrust to his protecting care

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The western world her Indian tribes shall send
 To crown the triumphs of the sinner's friend.
 Thy converts Mayhew, shall in glory shine ;
 And there, O Brainard, thou shalt meet with thine :
 In that immortal joy shall Coke behold [gold ;
 His Blacks high-throned in bliss, and crown'd with
 And I my 'Moodian Negro's there shall see ;
Yes,—lame black Hannah may exult with me,

His adopted Son, SERFOGEE, the present RAJAH,
 With the administration of all affairs of his Country.
 On a spot of ground granted to him by the same Prince,
 two miles east of TANJORE,

He built a House for his Residence, and made it an
 ORPHAN ASYLUM.

Here the last 20 years of his life were spent in the education and
 religious instruction of Children,

Particularly those of indigent parents—whom he gratuitously
 maintained and instructed ;

And here, on the 13th of February, 1798,
 Surrounded by his infant flock, and in the presence of several of
 his disconsolate brethren,

Entreating them to continue to make RELIGION
 the first object of their care,

And imploring with his last breath the Divine Blessing
 on their labours,

He closed his truly Christian Career, in the 72d year of his age.

THE EAST INDIA COMPANY,

Anxious to perpetuate the memory of such transcendent worth,

And gratefully sensible of the Public Benefits which resulted
 from its influence,

Caused this monument to be erected, Ann. Dom. 1807.

MISSIONARY REGISTER.

Yes,—lame black Hannah may exult with me. This was a deeply pious
 Bermuda Negro, to whom the Lord made the author of this narrative an instru-
 ment of good ; and who in her turn, was the blessed means of quickening, and
 often enlivening his soul. By reason of a caries in the bone of one of her legs
 she was completely bedridden, as the bone rotted away piece by piece, and was
 as black as a coal ; nevertheless, she was always happy—always rejoicing in
 God : and when I visited her, though she would sometimes show me another
 piece of the rotted bone wrapped up in a rag, yet with uplifted eyes Hannah
 would say "'tis all well,—my blessed Lord and master does all things well,"
 She had always some new disclosures to make of what God had done for her
 soul : she could not read a word, and yet I never heard a person enter deeper
 into the sweetness of communion with the Redeemer, and the inward walk of
 a Christian, or speak more clearly of the deep things of God ; sometimes she
 would for whole days together sit up in her bed with her eyes shut, without
 tasting any food, or taking notice of any person ; during which times she
 would receive such communications as it is hardly possible for me to describe,
 though I have been edified by the relation of them, and abased that my own
 'Moodian, so in the Somers Islands they pronounce Bermudian.

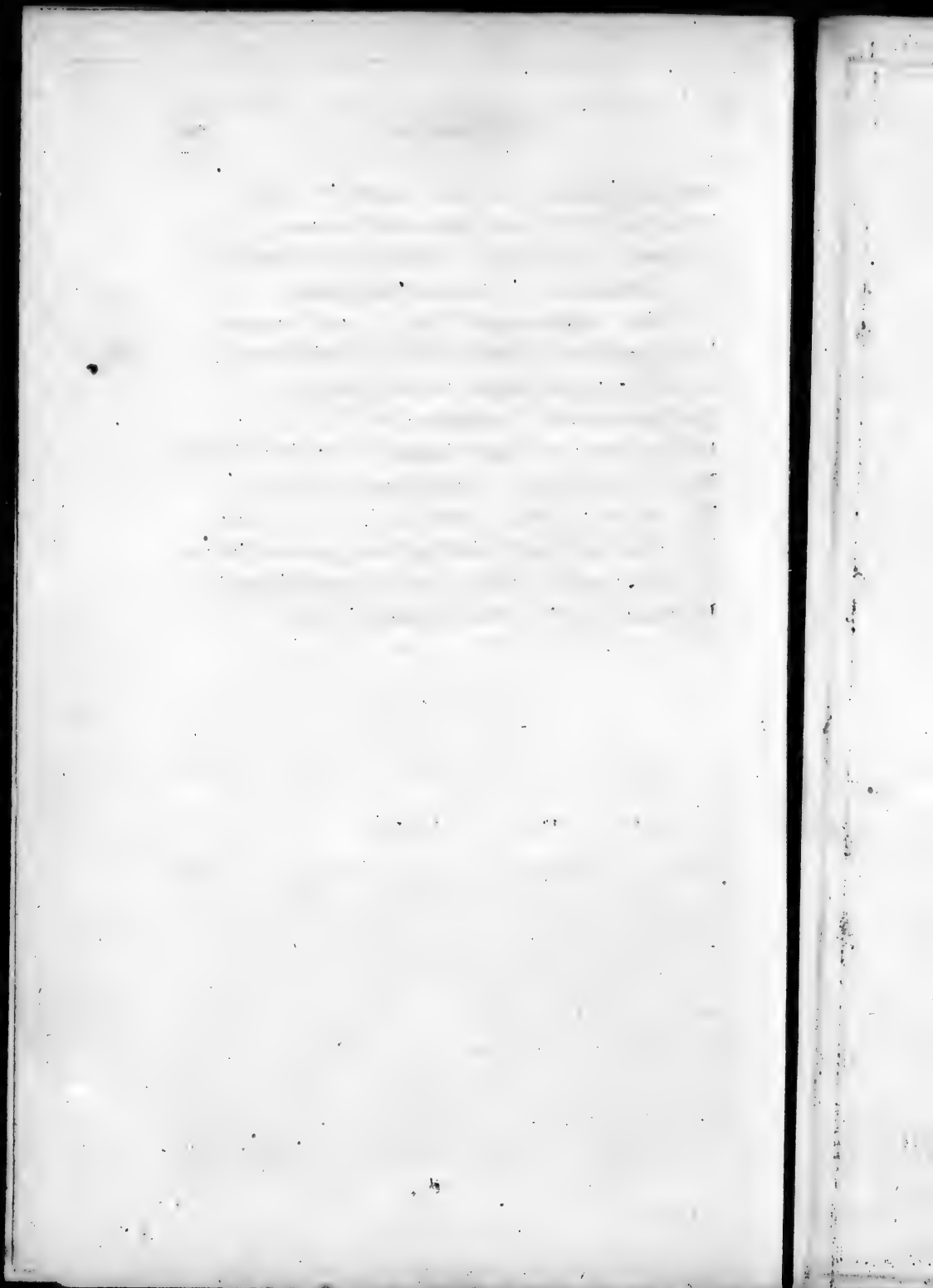
And Tony Burges—bless his honest smile;
 And Sally Tucker, loving without guile;
 Who kiss'd my coat, and bless'd the path I trod;
 Her eye-lid opener to the things of God.

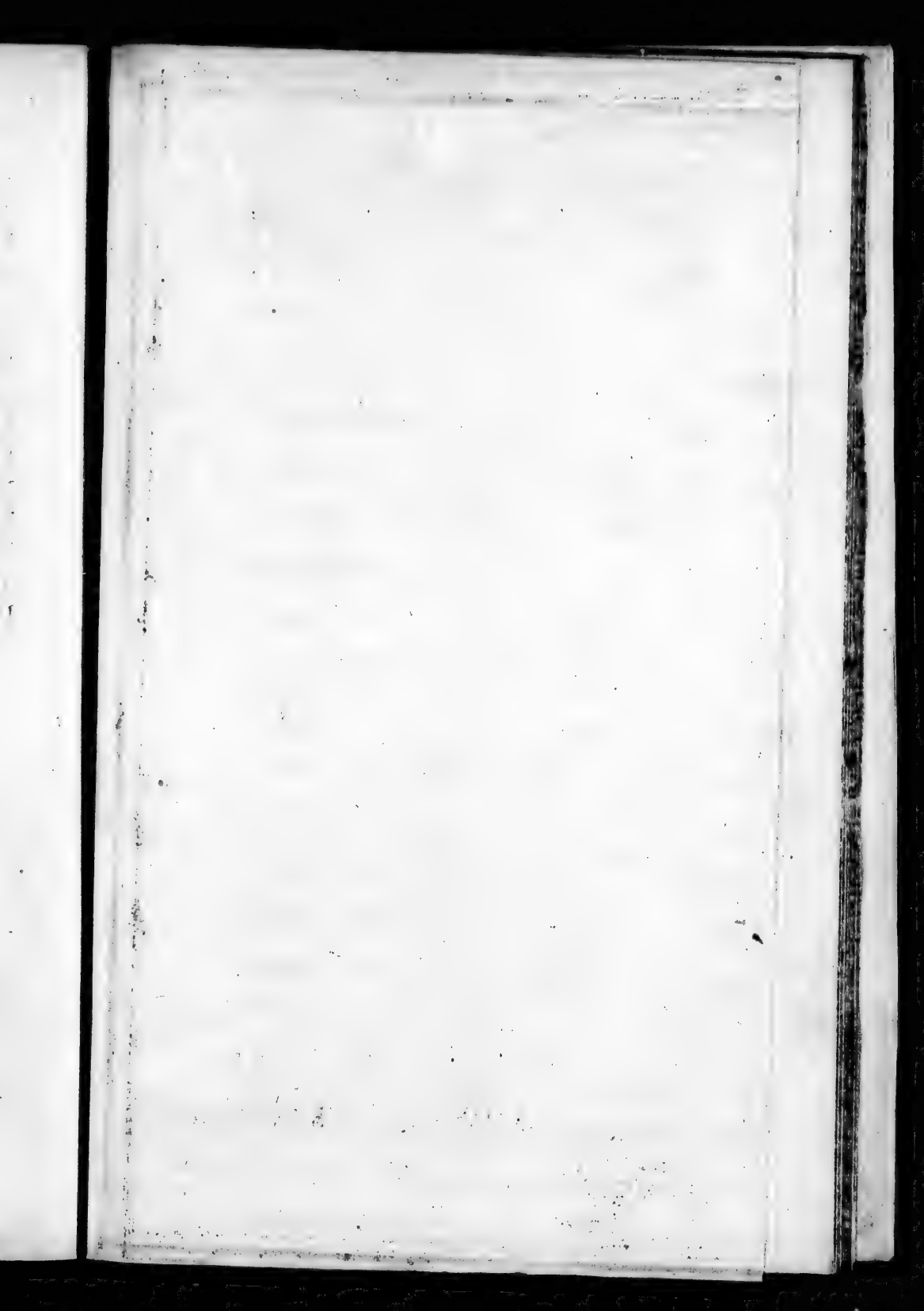
Redeem'd from every climate, island, zone,
 Cold Esquimaux and odorous Ceylon,
 (Where Budhu's Pagods high their turrets rear,
 While stupid Cingalese adore and fear)
 Myriads shall to the realms of glory rise,
 And meet their mission pastors in the skies.
 Great Xavier there with transport sweet shall scan
 His converts from idolatrous Japan;
 A Missioner!—whose zeal was ne'er surpass'd
 Since Jesus liv'd, and *Paulus* breath'd his last)
 Though dying in a cottage on the shore,
 Which holy feet had never press'd before:
 Forsaken, persecuted, and betray'd,
 His quivering lips for stupid Pagans pray'd:

experience should fall infinitely below a poor ignorant Negro's: she was a perfect pattern of patience, and was never heard to murmur or complain, though at the same time she was grievously afflicted: her knowledge of divine things was of such a peculiar character that it appeared the pure and direct teaching of the Holy Spirit: Hannah had stolen nothing, unless the fire of Heaven; and none could say, Alas! master, it was borrowed. Some of God's dealings with her were of a nature so strange, and beyond the line of other Christians, that had I not known her devout, artless, and uniform life, my credulity would have been put to the greatest test: she often told me of manifestations of so extraordinary a nature, that they appeared more like the visions of a disembodied spirit, than the experience of a poor Black, living in a little dark room, subsisting by charity, and rotting away piece-meal; but still all praise, all meekness, faith, and love: Hannah was never unhappy; Jesus Christ and his salvation were all her theme; she spoke of him as a friend with whom she held the most familiar intercourse, and yet her words were at the utmost distance from any thing like irreverence or boasting: Christ was all in all to her soul, and yet she was continually confessing her ignorance, weakness, and unworthiness: in a word, she had only one subject, and that was, what Christ was, and what he had done for her.

And ere the lamp of life had gleam'd its last
Expiring blaze, to China's coast he cast
His eyes, just closing in the glooms of death ;
And China falter'd on his dying breath.
So Coke !—that man of God, the zeal exprest,
Which glowed intensely in his upright breast ;
Intent the abject Pagan world to save ;
His life a sacrifice he freely gave :
With purest zeal bright blazed th' expiring lamp ;
Nor could the frost of age his ardour damp ;
Nor the strong calls of leisure, books and ease ;
Nor slights of friends his gen'rous purpose freeze :
Though vast the hazard, and immense the stake,
He ventur'd all for the Redeemer's sake.

END OF THE MISSION.





*A Table of the Method
Published for Manuscript Narrative*

<i>Places</i>	<i>Names of Missionaries on Foreign Stations, for 1805.</i>	<i>Missionaries when Established</i>	<i>Black Colored</i>	<i>Whites</i>	<i>Total Number</i>
<i>Antigua</i>	<i>Thomas Morgan, John Lewis, Daniel Hillier.</i>	<i>1786</i>	<i>2965</i>	<i>21</i>	<i>2986</i>
<i>St Christopher</i>	<i>Jam^d Whitworth, Jn. Raby, Tho^d Hunt, Jn. Rayner, Tho^d Blackburn.</i>	<i>1787</i>	<i>2945</i>	<i>44</i>	<i>2989</i>
<i>Nevis</i>	<i>Sam^l P. Woolley, Jn. Mortier.</i>	<i>1788</i>	<i>1311</i>	<i>34</i>	<i>1345</i>
<i>St Bartholomew</i>	<i>Jeremiah Boothby.</i>	<i>1798</i>	<i>643</i>	<i>23</i>	<i>666</i>
<i>Iortola & the Virgin Islands</i>	<i>George Johnstone, W^m Westerman, W^m Shrewsbury.</i>	<i>1788</i>	<i>2072</i>	<i>76</i>	<i>2148</i>
<i>Dominica</i>	<i>Abraham Whitehouse.</i>	<i>1788</i>	<i>709</i>	<i>1</i>	<i>710</i>
<i>St Vincent</i>	<i>Jn. Dace, W^m Coultas, Jn. Dallen, W^m Beacock.</i>	<i>1794</i>	<i>2638</i>	<i>16</i>	<i>2654</i>
<i>Barbadoes</i>	<i>Caverley Riley.</i>	<i>1788</i>	<i>36</i>	<i>17</i>	<i>53</i>
<i>Granada</i>	<i>Miles Dixon.</i>	<i>1790</i>	<i>179</i>	<i>1</i>	<i>180</i>
<i>Trinidad</i>	<i>George Poole.</i>	<i>1809</i>	<i>216</i>	<i>4</i>	<i>220</i>
<i>Jamaica</i>	<i>Jn. Wiggans, Jn. Shipman, Jn. Burges, W^m Smith.</i>	<i>1789</i>	<i>2678</i>	<i>22</i>	<i>2700</i>
<i>Bahama Islands</i>	<i>W^m Iurton, W^m Dawson, Jos. Ward, Roger Moore, Michael Head.</i>	<i>1800</i>	<i>660</i>	<i>404</i>	<i>1064</i>
<i>Bermudas, or Somers Isl^d</i>	<i>W^m Wilson, Moses, Rayner.</i>	<i>1808</i>	<i>37</i>	<i>29</i>	<i>66</i>
<i>Nova Scotia</i>	<i>W^m Bennet, W^m Black, J. Knowlan, Ric^d Armstrong, J. Man, Jn. Man, J. Dunbar, S. Bamford, James Priestley.</i>	<i>1780</i>	<i>8</i>	<i>680</i>	<i>688</i>
<i>New Brunswick</i>	<i>W^m Crosscomb, Duncan, M. Coll.</i>	<i>1790</i>	<i>10</i>	<i>360</i>	<i>370</i>
<i>Newfoundland</i>	<i>Sampson Busby, W^m Ellis, Jn. Lewis, Jn. Peckawant, Th^d Hickson, J. Hickson.</i>	<i>1794</i>	<i>0</i>	<i>460</i>	<i>460</i>
<i>Prince Edw^d Island</i>	<i>John Hick, W^m Bulpitt.</i>	<i>1808</i>	<i>0</i>	<i>50</i>	<i>50</i>
<i>Canada</i>	<i>Ric^d Williams, Jn. De Putron, Jn. Strong.</i>	<i>1814</i>	<i>0</i>	<i>50</i>	<i>50</i>
<i>Gibraltar</i>	<i>Benj. Wood</i>	<i>1804</i>	<i>0</i>	<i>53</i>	<i>53</i>
<i>Sierra Leone</i>	<i>Will^m Davies</i>	<i>1811</i>	<i>100</i>	<i>0</i>	<i>100</i>
<i>Ceylon</i>	<i>W^m M. Harvard, J. Lynch, T. B. Squance, George Erskine, Benj^m Clough.</i>	<i>1814</i>	<i>0</i>	<i>50</i>	<i>50</i>

Table of the Methodist Missions.
and Dr. Manden's Narrative of a Mission, 1816.

<i>Regions</i> <i>(by</i> <i>Climate)</i>	<i>Black</i> <i>&</i> <i>Colored</i>	<i>White</i>	<i>Total</i> <i>Number</i>	<i>Language</i> <i>Spoken</i>	<i>To Whom</i> <i>Belonging</i>	<i>Latitude &</i> <i>Longitude</i>	<i>Distance</i> <i>from</i> <i>London</i>	<i>Chief</i> <i>Towns</i>	<i>Quarter</i> <i>of the</i> <i>Globe</i>
86	2965	21	2986	English	Great Britain	17° 6' N. Lat. 61° 40' W. Lon.	3600 Miles	English Harbour	America
87	2945	44	2989	D ^o	D ^o	17° 22' N. Lat. 62° 36' W. Lon.	3660	Basse Terre	D ^o
88	1321	34	1345	D ^o	D ^o	17° 24' N. Lat. 62° 29' W. Lon.	3660	Charleston	D ^o
98	643	23	666	D ^o	Sweden	17° 54' N. Lat. 62° 40' W. Lon.	3680	No Chief Town	D ^o
88	2072	76	2148	D ^o	Great Britain	18° 05' N. Lat. 64° 40' W. Lon.	3720	Spanish Town	D ^o
88	709	1	710	D ^o	D ^o	15° 18' N. Lat. 61° 32' W. Lon.	3660	Roseau	D ^o
94	2638	16	2654	D ^o	D ^o	13° 9' N. Lat. 61° 23' W. Lon.	3800	Kingston	D ^o
88	36	17	53	D ^o	D ^o	13° 0' N. Lat. 59° 40' W. Lon.	3600	Bridgetown	D ^o
90	179	1	180	French & English	D ^o	12° 1' N. Lat. 61° 55' W. Lon.	3780	S ^t George	D ^o
99	216	4	220	Spanish & English	D ^o	10° 51' N. Lat. 60° 56' W. Lon.	3900	Port D'Es pagne	D ^o
89	2678	22	2700	English	D ^o	18° 31' N. Lat. 76° 44' W. Lon.	4020	Kingston S ^t Jago	D ^o
90	660	404	1064	D ^o	D ^o	25° 4' N. Lat. 77° 37' W. Lon.	3780	Nassau	D ^o
98	37	29	68	D ^o	D ^o	32° 30' N. Lat. 68° 28' W. Lon.	3120	S ^t George & Hamilton	D ^o
90	8	680	688	D ^o	D ^o	44° 36' N. Lat. 63° 28' W. Lon.	2460	Halifax	D ^o
90	10	360	370	D ^o	D ^o	45° 38' N. Lat. 64° 56' W. Lon.	2500	S ^t John	D ^o
94	0	460	460	D ^o	D ^o	47° 3' N. Lat. 52° 25' W. Lon.	2040	S ^t John	D ^o
98	0	50	50	D ^o	D ^o	46° 0' N. Lat. 62° 0' W. Lon.	2500	Charlotte Town	D ^o
94	0	50	50	French & English	D ^o	46° 55' N. Lat. 71° 10' W. Lon.	2760	Quebec Montreal	D ^o
94	0	53	53	English	D ^o	36° 6' N. Lat. 5° 17' W. Lon.	1020	Gibraltar	Europe
91	100	0	100	English	D ^o	8° 15' N. Lat. 12° 30' W. Lon.	2700	Free Town	Africa
94	0	50	50	Malagasy Tamil Portuguese English	D ^o	7° 00' N. Lat. 82° 40' E. Lon.	11000	Columbo	Asia

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APPENDIX,

Containing a brief Account of the present State of the different Missionary Establishments in most parts of the World; together with the Missionaries employed, the Societies by whom they are supported and sent out; also several useful Tables; exhibiting at one view, a variety of interesting Particulars relative to Missions.

Thy kingdom come. MATT. vi. 10.

Yes,—his shall be the kingdom! He shall come.
 Ye scoffers at his tarrying! hear ye not,
 Even now, the thunder of his wheels?—Awake
 Thou slumbering world: even now the symphonies
 Of that blest song are floating through the air,—
 “Peace be on earth, and glory be to God!”

A brief Abstract of the Methodist Missions.

THE Methodist societies first sent Missionaries to foreign parts in the year 1770. In that year they sent Missionaries to Anglo America; and how the blessed seed then sown has prospered, the following statement will testify. There are in society in the different States of United America, the following numbers:

	Whites.	Coloured.
In the state of Ohio . . .	22723	561
In the state of Tennessee . . .	23633	2066
In the state of South Carolina . . .	23966	13771
In the state of Virginia . . .	19817	6334
In the state of Maryland . . .	20272	7790
In the state of Pennsylvania . . .	23873	10884
In the state of New York . . .	17928	1121
In the New England states . . .	11768	92
In the Genessee Country . . .	10468	40
Whites	171448	42659
Coloured	42659	
Total		
	214107	

Number of travelling preachers 678

The following table will exhibit the progressive stages of the first mission established in America to the present time :

Years.	No. of Persons in Society.	No. of Preachers.	Years.	No. of Persons in Society.	No. of Preachers.
1773	1160	10	1795	60291	313
1774	2073	17	1796	56664	293
1775	3148	19	1797	58663	262
1776	4921	24	1798	60169	267
1777	6968	36	1799	61351	272
1778	6095	29	1800	64894	287
1779	8577	49	1801	72874	307
1780	8504	42	1802	86734	358
1781	10539	54	1803	104070	383
1782	11785	59	1804	113134	400
1783	13740	83	1805	119945	433
1784	14988	83	1806	130570	452
1785	18000	104	1807	144599	516
1786	20681	117	1808	151995	540
1787	25842	133	1809	163098	597
1788	37354	166	1810	174560	635
1789	43262	196	1811	184567	667
1790	61631	227	1812	195357	688
1791	63153	250	1813	214307	678
1792	65361	266	1814	218000	680
1793	67643	269	1815	No account	
1794	66608	301	1816	No account	

In Nova Scotia and New Brunswick, the conference have had a flourishing mission ever since the year 1780. To this cold and distant region they have at different times sent 19 Missionaries, and have 11 there at present. In many parts of these forests the people would hardly ever hear the gospel, except for the Methodist Missionaries. The country is nearly as large as England, with only a population of 80,000; hence, the settlements are scattered, and often far apart; there are about 14 chapels, and perhaps 80 or 100 different preaching stations.—This is a wide field, and admits of very extensive cultivation.—See the preceding Narrative.

Newfoundland is another mission station. To this colony of fishermen they have sent 14 Missionaries; at present they have six in different parts of the island who are labouring with great encouragement and success: as there are few ministers but the Methodist Missionaries, the place would be in a deplorable state if deprived of their useful labours.

The West India Islands from Jamaica to Barbadoes, have, since the year 1786, had Methodist missions established upon them:—

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these missions are chiefly for the black and coloured people, though hundreds of Whites have been benefitted by their influence. To these islands the Methodist conference has, at different periods, sent 105 Missionaries, and myriads of the poor Negroes have had cause to bless God for the joyful sound. The connexion have now 31 Missionaries labouring in this Archipelago; many of them with great success, and others amidst much persecution.

In Upper and Lower Canada, and Prince Edward's Island in the Gulf of St. Lawrence, they have missions established. In Upper Canada, there are societies at Augusta, Bay Quintie, Smith's Creek, Young Street, Niagara, Ancaster and Long Point, and Detroit. In Lower Canada, there are societies at Quebec, Montreal, Ottawa, and St. Francis.—These provinces are a noble field for missions, as there are more than 250,000 inhabitants in them. The gospel may be spread from the three rivers to Lake Superior, and from the Bay of Chaleur to Hudson's Bay. At present, we have only three Missionaries in the two provinces, and two at Prince Edward's Island. Several zealous, active and enterprising young men, who could preach both in French and English, might do immense good in these provinces.

The author has lately received a letter from a respected friend in America, who has been travelling in Canada, in which he informs him, that the people and the trustees wish for English Methodist Missionaries: surely such an extensive part of the British empire should engage the attention of our mission committee. At present, there are in society in Upper and Lower Canada:

UPPER CANADA.

Augusta	450
Bay Quintie	655
Smith's Creek	120
Niagara	527
Ancaster and Long Point	569
Detroit	130
	2451

LOWER CANADA.

Quebec	26
Montreal	52
Ottawa	97
St. Francis	120
	295

At Ceylon, in the East Indies, a Methodist mission is now established under the most happy auspices, both of providential and human patronage; and from the best accounts, the prospect was most promising;—a Buddhist priest was made the happy first fruits of an expected gracious harvest. Six additional Missionaries have been designated for this island, and we should be happy to hear that some one of the senior and experienced preachers has accompanied them on this important mission, both to direct them by his counsel, and encourage and animate them by his example. When the Missionaries shall have learned the language, we may, through the blessing of God, expect largely from their labours in this populous island, where it is said, there are 1200 temples dedicated to Pagan deities.

Gibraltar and Bermuda are both favoured with a Methodist mission. The first of these is important, as a garrison, and the last as a naval station. From the Gibraltar mission, much good has resulted to the troops, and owing to the paucity of other preaching in the Bermudas, a large portion, both of the white and coloured inhabitants have been greatly benefitted by the mission.—See the Narrative.

The Sierra Leone mission is still in its infancy; but as the committee have sent an active Missionary to that part of the world, we are willing to hope that the benighted Africans in those parts will stretch out their hands to God.

To the Cape of Good Hope and New South Wales, two Missionaries have been sent: the one sent to the Cape has, however, been hindered by the government of that colony from preaching; and as the other cannot have long arrived at the place of his destination, nothing particular has yet transpired relative to his situation.

The annexed plate will exhibit at one view, the present state of the Methodist missions: the first column contains the names of places in which missions are established; the second contains the present Missionaries; the third, the years when they were established, and so on, for the encouragement of those young men who are employed, or who may still embark in the blessed work. I have placed in one view, all the minutes made by the different conferences, relative to their missions; likewise the happy deaths of such as have died upon mission stations; to which I have also subjoined a list of all the Missionaries who have been sent to foreign parts by the conference, with a specification of the places to which they were sent.

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Various Rules, Regulations and Minutes, made by the different Conferences, in Relation to Missionaries labouring on Foreign Stations.

Rules made in 1799.

ANY preacher in the West Indies, whose state of health, according to the judgment of a physician, requires it, may visit the Island of Bermuda, (one of the healthiest spots in the world) or the continent of America, and continue there as long as expedient.

The preachers in the West Indies, shall not be considered as under the regulations of the connexion in Europe, in respect to marriage; but none of the preachers who are not in full connexion, are to marry, till they have consulted the conference or Dr. Coke: nor are any of the preachers married or single, to return to Europe, till they have previously consulted Dr. Coke, and received the approbation of the conference, or of the doctor.

The following Question was asked in 1800.

What shall be done for the relief of the foreign missions?

A. A collection shall be made in all our congregations in Great Britain, for the support of those missions the ensuing year, and the money sent to Mr. Whitfield.

N. B. Respecting the foreign missions, the following rules were adopted:

1. The superintendents shall be responsible to the English conference, and to their agent, the Rev. Dr. Coke.

2. The superintendents shall keep exact accounts of all monies received by them on account of the missions, and of all disbursements of that money, and transmit those accounts annually to Dr. Coke, or, in his absence, to the London superintendent, to be laid before the conference.

5. That every local preacher who may, in future, be sent out as a Missionary, shall engage to labour as such for the term of ten years, previous to his enjoying the privilege of travelling in Europe.

6. That every preacher, who is on trial as an itinerant, when sent out as a Missionary, shall labour as such till the time of his probation be expired, and six years following.

N. B. The two last rules shall not affect those who are already engaged.

7. That every preacher in full connexion, who goes out as a Missionary, shall labour as such for the term of six years, provided, that in all the above cases, if the health of the Missionaries require it they shall have liberty to visit Bermuda, Nova Scotia, or New Brunswick.

8. No person shall, in future, be employed as a Missionary who is not received upon trial by the conference, according to our rules, or inserted in the list of reserve.

9. That all our rules of discipline, respecting the admission and exclusion of members, holding love feasts, &c. shall be strictly enforced as in Europe : and that the authority of the superintendent in all these things, be the same in every place.

1801.

The conference being informed, that Thomas Pattison left his circuit (Barbadoes) without permission, highly censure such conduct. They pass it over at present with a strong censure ; but shall in future consider every Missionary who is guilty of this fault, as withdrawing himself from the itinerant plan, both in the West Indies and Europe.

1802.

Q. 14. What regulations are necessary to be made in respect to the West India missions?

A. 1. The rule which requires that each of the Missionaries who never was a travelling preacher in Europe before he was sent to the West Indies, shall continue there for ten years, is repealed.

2. The following regulations are agreed upon.

(1.) That every West India Missionary, who has been previously received into full connexion, shall be obliged to labour in that Archipelago for four years.

(2.) That every Missionary, who has previously travelled in Europe on trial, shall be obliged to travel in the West Indies for five years.

(3.) That every Missionary who has not travelled at all in Europe, shall be obliged to travel in the West Indies for six years.

(4.) If any Missionary be so ill in body, that he cannot continue in the West Indies, without the utmost danger of dying, he shall remove either to Bermuda, Nova Scotia, or New Brunswick, until he has received further directions from the Conference or Dr. Coke.

(5.) No Missionary is to return home (agreeably to a former rule) until he has written to the Conference or Dr. Coke, and received an answer.

(6.) The Missionaries are desired to send to Dr. Coke by the April packet, a regular account of their receipts and disbursements for the preceding year. This direction has been already given, but some of the Missionaries have not complied with it : the Conference, therefore, insist upon it that all the Missionaries shall, in future, be exact in complying with this minute.

1804.

(7.) The superintendents of circuits are directed to look out for proper Missionaries among the travelling and local preachers in their respective circuits, and to go through the due forms concerning them ; and the chairman of districts are also directed to make particular inquiry on this business, at their district meetings.

Q. What regulations are made respecting the missions?

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A. 1. Dr. Coke is re-appointed to the office of general superintendent of all our missions. 2. A committee of finance and advice is appointed, consisting of all the preachers stationed in London. 3. Dr. Coke is appointed president of this committee, Mr. Entwisle the secretary, and Mr. Lomas the treasurer for the ensuing year. 4. All official letters and communications whatever from the Missionaries, shall be laid, from time to time, before the committee, and their advice taken upon the same.

1805.

Q. What can be done for the support of our important missions?

A. 1. Let the collection which has been frequently made for their support in our congregations, in town and country, be annual: and let the preachers who make this collection preach expressly on this subject at the time of making it, especially in all the larger places; and let the money thus collected be all transmitted to the book-steward, at the farthest before Christmas.

1806.

Q. Can any improvement be made in the management of our foreign missions?

A. The West India islands, where we have missions, shall be immediately divided into districts, according to the plan adopted at home. 2. The chairman of each district shall be annually appointed by the conference at home. 3. The secretary shall be chosen by ballot, at the commencement of each district meeting, which shall assemble annually as soon as convenient, after Easter Sunday. 4. A book shall be provided in each district, and kept by the chairman, in which the minutes of every meeting shall be registered, year after year. 5. In these minutes, the most particular and detailed accounts of all collections, receipts, and disbursements, shall be regularly inserted. 6. Every year a full and faithful account shall be sent to the secretary of the Missionary committee in London by the first packet, signed by all the preachers present, or by the chairman or secretary. 7. The district meetings shall be subject and accountable to the general superintendent and the Missionary committee at home; and they subject and accountable to the conference. 8. It is expected that the several district meetings will furnish annual information to the general superintendent and committee on the following subjects, viz. (1.) the state of their finances. (2.) The state of our chapels and other property in the West Indies, with regard to their security to the connexion. (3.) The number of preachers, who, in their judgment, are necessary for each island, and consequently the number of new Missionaries which may at any time be wanted. (4.) Their opinion concerning the stationing of the preachers in the islands, subject to the control of the British conference. (5.) The general state of religion in the islands; and

(6.) The characters of the preachers, with respect to moral conduct, doctrine, and discipline. (9.) The general superintendent, in conjunction with the Missionary committee, shall have authority to engage for our foreign missions any married man, who may be deemed sufficiently qualified for that work; provided that such married man shall sacredly engage never to expect a circuit in Great Britain, and to make no demands on any of the funds of the conference. N. B. Brother William Jenkins is appointed to succeed brother Entwisle, who removes from London, as secretary to the Missionary committee.

1807.

Q. What further regulations are adopted with respect to our missions?

A. 1. No person shall be employed on any of our missions at home or abroad who is not deemed perfectly proper to be employed in our regular circuits, when the conference shall so determine. 2. The preachers on trial, who shall be sent on foreign mission, in this or any future year, shall be subject, with respect to marriage, to all the rules which apply to preachers on trial in this country; the exemption formerly allowed to our foreign Missionaries being hereby repealed, with respect to those who may be hereafter sent out. 3. The public collections for the missions are to be made, as usual, in all our congregations, and should be transmitted to Mr. Lomas before Christmas. N. B. 1. The conference determines that none of our preachers employed in the West Indies, shall be at liberty to marry any person who will not previously emancipate, in the legal methods, all the slaves of whom she may be possessed: and if any of our brethren there already married have by such marriage, or in any other way, become proprietors of slaves, we require those brethren to take immediate and effectual steps for their emancipation. 2. The secretary of our mission committee in London, is directed to send a copy of this minute to every preacher in the West Indies, and to require a report next year of the manner in which it has been obeyed.

1812.

What new regulations are necessary on the subject of missions?

1. Let no preacher be sent to any foreign mission unless he be first proposed to, and approved by the conference. 2. Let all our missions be placed on the same plan both as to government and pecuniary support. 3. Let the committee make all such retrenchments in the different departments as may be found consistent with the glory and work of God. 4. Let a general superintendent for the West India Missions be appointed; if a suitable person can be found who is willing to go out in that capacity; and be changed every two or three years as may be deemed best. 5. One general district meeting shall be annually held in the Leeward and Wind-

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ward Islands, in the month of April, in lieu of the three district meetings which have been held there of late years. The power of this meeting in the way of censure, shall not extend farther than suspension. They shall form and transmit a plan of stations for the inspection and approbation, or rejection, in whole or in part of the British conference. And they are further expected to forward all possible information on every point of importance connected with the missions, to the committee and the conference. N. B. A second Missionary may be sent to the island of Jamaica, if Dr. Coke and the Missionary committee shall unitedly deem it proper.

1813.

What is the judgment of the conference concerning the proposal of a Methodist mission to the East?

A. The conference authorizes and appoints Dr. Coke to undertake a Mission to Ceylon and Java, and allows him to take with him six preachers for that purpose, exclusively of one for the Cape of Good Hope.

1814.

What further directions shall be given respecting our Missionary affairs?

A. 1. Our Missionaries in Newfoundland shall be instructed to pay particular attention to St. Johns.

2. Three Missionaries, in addition to the two already there, shall be sent to Newfoundland; two to Demerara; one to Montreal; and two to New South Wales.

1815.

Q. 19. What plan shall now be adopted in consequence of the death of Dr. Coke, the late general superintendent of the Methodist missions, for the future management of those important concerns?

A. 1. All our missions shall be subject as heretofore to the general direction of the conference, under whose authority the Missionaries have engaged in the work, and who are responsible to them for the provision of the necessary supplies during the continuance of their engagements.

2. The spiritual concerns of the missions shall be under the exclusive superintendence of the conference; who shall, in particular, have the sole right of selecting and appointing Missionaries, according to the established rules respecting the admission of preachers into our body, of stationing, from year to year, the Missionaries so appointed, and of trying, censuring, or recalling them, whenever such measures may seem expedient.

3. The missions and Missionaries appointed by the conference, shall be superintended, during the intervals of the sittings of the conference, by an executive committee, consisting of the preachers stationed in London, and of the two general treasurers mentioned in the succeeding article of this plan.

4. Two joint treasurers for our general Missionary fund, shall be annually chosen by the conference; one of whom, for the con-

venience of the Missionaries, shall be a travelling preacher, stationed in London ; the other, a respectable member of our society not a travelling preacher.

5. The general treasurers shall appoint a banker, with whom they shall open an account, and in whose hands all monies received by them, for the support of the missions shall be regularly placed. No monies, so deposited, shall be withdrawn from the bank without the mutual consent of the two treasurers, except when one of them is absent, and bills are presented, which absolutely require immediate payment. And in such excepted cases, the sums drawn out by a separate order, shall be especially notified to the committee at their next meeting.

6. Two of the preachers stationed in London, shall be annually appointed to act as secretaries to the executive committee and conference for Missionary affairs.

7. The accounts of receipts and disbursements on account of our missions, shall in future be made up to the 24th day of June in each year.

8. A committee of examination and finance shall be annually chosen by the conference, to meet on the Friday and Saturday which shall immediately precede the meeting of the ensuing conference, and in the same city or town in which such conference is to be held. This committee shall consist of the president and secretary of the conference, for the time being ;—of the two general treasurers, and those other members of the executive committee who can attend ;—of nine other travelling preachers ;—and of nine respectable members of our society, not being travelling preachers, resident in the district or districts contiguous to the place in which that conference is to assemble.

9. To this committee of examination and finance, detailed accounts of our Missionary receipts and disbursements during the preceding year, shall be submitted for investigation ; together with every question connected with the financial department of our Missionary business ; and no such question shall be brought before the conference, until a special report of their opinion has been drawn up and presented.

10. A general report of the state of our missions shall be annually prepared by the executive committee, and, if approved by the committee of examination and finance, and by the conference, shall be published and circulated. To this report shall be appended, as usual, the accounts of receipts and disbursements, as examined and audited by the last-mentioned committee.

N. B. In order to facilitate the immediate adoption of the foregoing plan, Mr. Wood, the present general treasurer, is requested to close his Missionary accounts at the time when this conference shall finish its sittings. The account, made up to that period, shall be published ; and a new account opened by the new treasurers, which shall be closed, according to the seventh article of the plan,

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on the 24th of June, 1816, and presented to the committee of examination and finance, in the end of the following month. 2. The executive committee, in conjunction with the book committee, are directed to take into serious consideration the best method of furnishing the preachers, the Missionary Societies, and all other friends to the cause, throughout the country, with regular and early communications of Missionary intelligence. 3. We recommend to our preachers and people, the establishment of Missionary prayer meetings, to be held in our chapels once a week, wherever it can be made convenient. 4. No Missionary in the Indies, Newfoundland, Nova Scotia, New Brunswick, or Bermuda, shall be permitted to draw a bill for more than one hundred pounds at one time, without previous advice and explanation of the extraordinary nature and circumstance of the case. No Missionary stationed in the East shall be permitted to draw a bill for more than one hundred and fifty pounds at one time, without similar advice and explanation. And were there are more than one preacher on the particular station at which any such bill is drawn, all their names shall be affixed to the bill.

Q. 20. Who are the general treasurers and secretaries for our missions, for the ensuing year.

A. Thomas Thompson, esq. M. P. and Mr. James Wood are respectfully requested to accept the office of joint-treasurers; and Mr. Buckley, and Mr. Thomas Wood are appointed joint-secretaries.

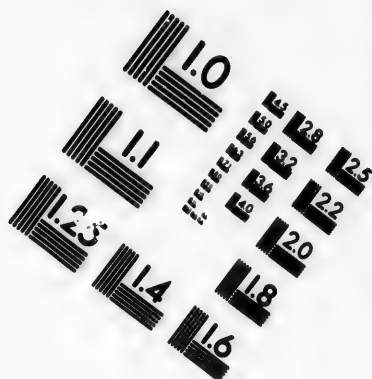
Q. 21. Who shall compose the committee of examination and finance, for our Missionary affairs, for the next year?

A. 1. The president and secretary of the conference, the general treasurers, and the preachers in London, are *ex officio*, members of that committee. 2. The nine preachers appointed according to rule, are the following, viz. Henry Moore, Adam Clarke, Charles Atmore, Walter Griffith, George Highfield, Richard Reece, Samuel Taylor, Robert Smith, and George Morley. 3. The following persons, viz. Joseph Butterworth, esq. M. P. Mr. David Bruce, Mr. Joseph Bulmer, Mr. William Marsden, Mr. John Cooper, Mr. Thomas Marriott, Mr. Richard Smith, (all of London) Mr. Hulett, of Brompton, and Mr. Jennings, of Rotherhithe, are respectfully requested to act as the nine other members of the committee.

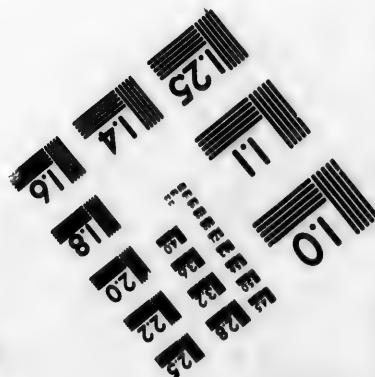
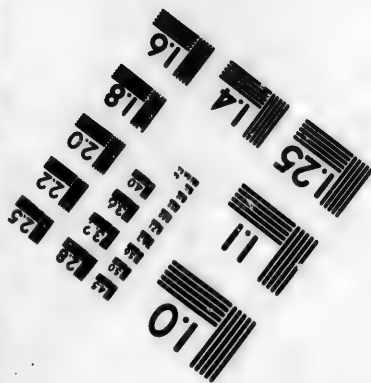
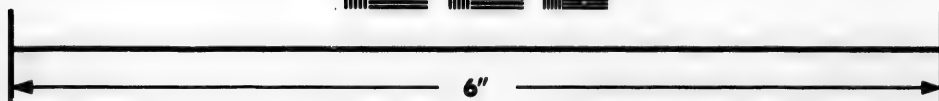
Q. 22. What increase shall be made this year in the number of our foreign Missionaries?

A. In compliance with the pressing requests received from abroad, and in humble dependence on the blessing of God, and the continued exertions and liberality of our friends, and of the public, we authorize our executive committee to send out, as soon as convenient,





Resolution test chart showing patterns of vertical and horizontal lines with numerical values ranging from 1.0 to 4.0.



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Four additional Missionaries to the West Indies, &c.

Four ditto to the British provinces in North America ;

Two ditto to Newfoundland ; and

Six ditto to Ceylon and the East.

N. B. Several other proposals respecting the extension of our Missionary efforts, which were laid before the conference, are referred to the consideration and discretion of the committee.

A short account of Missionaries who have died on foreign stations ;—extracted from the general minutes.

1791. *Robert Gamble* died in the island of St. Vincents, in the West Indies. He laboured for some years as a travelling preacher in England ; but spent the last three years of his life in the conversion of the poor despised Negroes. Last February he was seized with a putrid fever, and, after a sickness of sixteen days, entered into glory in the triumph of faith.

1792. *Thomas Worrell*, a most promising young man. For some time he laboured in Ireland, his native country, with success. Afterwards he devoted himself to the work of God among the Heathens ; and after a short, but successful ministry in the island of Jamaica, he died the death of a saint,—of a Christian entering into glory in the full assurance of hope.

1793. *James Wray*, a faithful labourer in the Lord's vineyard. For several years he travelled in England with success. His zealous spirit then led him across the Atlantic ocean to Nova Scotia, where he was rendered useful in his master's cause ; and lastly he closed his steady race in the island of St. Vincent, resigning his soul into the hands of his faithful Creator, with all that resignation, peace, and holy joy, which might be expected from a father in Christ.

1794. *Abraham Bishop*, a native of the isle of Jersey. He began his itinerant labours in the provinces of Nova Scotia and New Brunswick, and concluded them last year in the island of Granada, in the West Indies. He was one of the holiest men upon earth : he lived continually within the veil ; and his soul uninterruptedly burned for the salvation of the Heathen. He was instant in season and out of season ; a useful preacher all the day long, without the least breach of modesty or decorum. He preached well both in English and French. In the same letter, of which two-thirds were written by himself in the most lively and animating manner, an account was sent us of his death, by the Rev. M. Dent, the rector of St. George, Granada, who loved him as his own child.

Daniel Graham, who preached for some years in Ireland. He then crossed the Atlantic ocean, to carry the everlasting gospel to the Negroes in the West Indies. He was a man of great piety, and of a deeply crucified spirit. But the Lord in his mysterious providence, was pleased to take him to his great reward, in the prime of his life and usefulness, and in a few months after he had begun his labours among the Heathen, in the island of Barbadoes. Both he and Mr. Bishop died of the yellow fever, which lately raged in so dreadful a manner in these islands.

1795. *Benjamin Pearce*.—He travelled eleven years in England, Ireland, and the West Indies, with an unblameable character, and considerable usefulness. In a voyage from Granada to Barbadoes he was seized with a putrid fever, and died on his passage. Before he expired, he called the captain of the vessel, and said to him, "Tell my friends, when you arrive in Barbadoes, that I die happy in God."

John Cook, who was appointed to labour in the West Indies. He was recommended in the strongest manner by all the preachers, stewards, and leaders of his circuit. On his arrival at the island of Tortola, he was seized with the putrid fever, then raging in that part of the world. A lodging was prepared for him on a hill, where the air was particularly salubrious, and two physicians attended him, but all in vain. After an illness of five days, he was taken to his reward, in the prime of life, and in triumph. How unaccountable are thy judgments, O God!

1799. *Bartholomew Mc. Donald*, a young preacher of great piety and zeal. He offered himself as a Missionary for the conversion of the Heathen, and was accordingly sent to the island of Antigua, where he died of an epidemic fever, to the great regret of all who knew him. His usefulness for about a year among the poor Negroes, afforded pleasing expectations that he would have proved a very useful preacher of the gospel; but God in his mysterious providence, was pleased to cut off our blooming hopes, and to take his servant to himself in the triumph of faith.

James Richardson, who was also young. He was appointed by the last conference to labour in the West Indies. He landed on Good Friday on the island of Jamaica, preached four times, and met a class once, and, in seventeen days, finished his course with joy. During his illness, which continued only seven days, he expressed great confidence in God.

1800. *Francis Juene*.—He was a native of the island of Jersey, and spoke fluently the French language. He was a very holy man, and of a pleasing temper. There was a great probability of his being exceedingly useful among the Negroes in the island of Granada, after it became subject to the English. But it pleased God to call him hence, by a violent fever.

1802. *Joseph Boccock*.—He was a young man of a most amiable disposition, good talents and deep piety. He was appointed to labour in the islands of St. Christopher's and Nevis, in the West Indies; but, in a short time after his arrival in that archipelago, he was seized with a putrid fever, of which he died. He preached several times in St. Christopher's, and a few times in Dominica, to the great profit and approbation of the congregations. The patience, resignation, and holy triumph which he manifested during a short illness, was greatly blessed to all who attended him. The respect and affection of the inhabitants of Roseau (the principal town of Dominica) towards him, influenced them to raise a subscription, by the means of which, he was buried in a respectable manner, and many gentlemen of property accompanied the corpse to the grave with genuine sorrow manifested in their countenances. He seemed formed for extensive usefulness; but we see only a little way, and should submit to the will of the great Head of the Church.

1803. *John Burkenhead*.—He was a man of sound judgment and understood well the Methodist doctrine and discipline, and possessed great integrity of mind. In the year 1800, he offered himself as a Missionary to labour among the Heathen, and was accordingly sent to Antigua, in the West Indies. For two years he preached the gospel there with great success, and was highly respected by the gentry of the island, as well as by the negroes. But it pleased God to call him to his great reward, by a putrid fever, in the course of the last year. An instance of his forgiving spirit should not be omitted: While he was returning from his circuit to the town of St. John's, a soldier stabbed him in a very dangerous manner. The soldier was found out; and his officers were determined to punish him in a very exemplary way; but Mr. Burkenhead used his influence to obtain his pardon and succeeded.

Philip Debell, who was a steady, amiable young man; a man of good report both among the people of God and them that were without. Viewed as a minister, his soul was on fire with holy zeal for the glory of God our Saviour, and the salvation of immortal souls. While at home and employed in his worldly calling, his preaching was so attended to by the various congregations where he preached, as to confute the false sense so often put upon our Saviour's words. "A prophet is not without honour save in his own country." He was honoured in his own country, and his loss was lamented by many when he went to the West Indies. But such was his conviction of its being the will of God, that he ought to preach Christ crucified to the poor Africans, that nothing could deter him from that arduous undertaking. But his successful course was short. After labouring faithfully and effectually in promoting the happiness of the Blacks, whose eternal interests lay near his heart. On the 21st of last January, after an illness of four days, (blessing and praising

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God that he went to the West Indies) his happy soul triumphantly returned to God who gave it. He was the first Methodist Missionary that had died in the island of St. Christopher's. A very large crowd of sincere mourners attended his funeral. Five Missionaries and an old friend carried him to the grave, attended by three clergymen of the established church, together with many of the most respectable people of the island. His loss was universally regretted throughout the colony.

1804. *Thomas Richardson*, a young man of genuine piety, fervent zeal, and unblemished character. He was also an acceptable and useful preacher. After preaching the gospel of our Lord Jesus Christ for some time as a local preacher, in the neighbourhood of York, from a principle of pure love to the souls of men, he freely offered himself to become a Missionary to the Heathen; and being accepted in that character, he set out from Liverpool for the West Indies, November 13th, 1802. He arrived at Antigua, January 1, 1803, and after preaching a few times in that island, sailed for Dominica, where he arrived on the 2nd of February. He was received with great affection at Rosseau and Prince Rupert's Bay by the societies and congregations which his predecessors in the work had gathered; and preached the gospel with great success, especially in the latter place, for some months. But on the 4th of October following, he was attacked with the yellow fever, whereby he was cut off in five days. He departed this life on Sunday, October 9, in great peace, triumphing over his last enemy. During the little time he laboured in Dominica, the Lord owned his labours much and crowned them with success. He was exceedingly beloved by the people, and his death was greatly lamented. [The reader may see in the magazine for December, 1803, two excellent letters, written by him from Dominica to his friends in England.]

1805. *James M' Mullen*.—He was a man of strong and quick understanding, uniting therewith genuine and solid piety:—inflexible in religious discipline, yet of an amiable and compassionate disposition. Integrity was the leading feature of his character, from which he never swerved under any influence of fear or love. He was truly disinterested in all his worldly views, labouring with his hands, without burdening the connexion, when unable to travel through debility of body. And when he believed it to be his duty to forsake his country for the word and glory of our Lord Jesus Christ, he cheerfully proposed himself as a Missionary for Gibraltar, in which place he fell a victim to the late malignant fever which raged so violently there and carried off also in a few days his pious and amiable wife. He died with the most entire resignation, and in the full triumph of faith, leaving behind him an only daughter. He travelled in our connexion for sixteen years.

1806. *John Baxter*.—A holy, zealous and useful man of God. When he was a leader of a class at Chatham, he was very strongly,

and, in all probability divinely inclined to go over to Antigua, in the West Indies; and, in opposition to all the remonstrances of his friends, sailed for that island. When he arrived there, he found a small society of Negroes, which had been raised by the late Nathaniel Gilbert, esq. speaker of the house of assembly of that island, who had been converted to God among the Methodists in England. This little society he took under his care; and, though his labours as a shipwright were very great, he sacrificed his sleep, and in many instances his health in this work. The society increased considerably; and, when Dr. Coker landed at Antigua, in 1786, he immediately united his flock and himself to the general work: and though he was allowed £400 per annum, currency, by government as the under Store-keeper at English Harbour, he sacrificed the whole, and became, from that time to his death a West India Missionary, except one year, which he spent in England. He was greatly beloved by the Negroes, and loved them in an equal degree and went to glory from among them in the triumph of faith.

John Hawkshaw, who travelled in England two years, and was then appointed as a Missionary for the West Indies. After the usual probation, he became a regular minister among us, and continued to exercise those valuable talents with which the great Head of the Church had blessed him until his spirit returned to God. He was engaged in the work of the missions at Prince Rupert's Bay, in the island of Dominica, when he was attacked by a disorder which proved mortal. It was the intention of the brethren to remove him by sea to Rosseau, (a more healthy part of the island) but he died on his passage. He closed the arduous work of a minister with the triumph of a believer; and in his last hours said, "My confidence in God is firm. I know I am born to greater joys;" and without a struggle or a groan he passed into eternity. If ability, zeal, fortitude and perseverance were ever conspicuous, they appeared in his laborious exertions for the promotion of the cause of religion and the conversion of the Heathen. By his death the long neglected Africans lost a faithful minister; his brethren, an active and able coadjutor; and the Methodist societies in the West Indies, a burning and shining light.

1807. *Thomas Dumbleton*.—He was appointed in the year 1794 to labour in the West Indies. For twelve years he exercised his ministry there with fidelity and success; and was an instrument in the hand of God of turning many of the poor Negroes from darkness to light, and from the power of satan to God. During the last year he was attacked with the complaint which terminated in his death. He bore his sufferings with the most heroic fortitude and Christian patience. When visited by pious friends and asked if he had any doubts as to his acceptance; he replied, "that his soul was fixed on the Lord Jesus, and that as to doubts and fears, he had not any." To the physician he said, "do not you think I

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am dying? the physician observed that he had displayed so much patience during his illness, that he presumed he was not afraid to die. He replied, "no, sir: for me to live is Christ, and to die is gain." Shortly after his sight failed him, but he still possessed an unshaken confidence in the Lord Jesus, until he gave up his soul into the hands of God. He was a plain upright man, of genuine piety and general usefulness: and his name will be long remembered in the West India islands, where he has been a blessing to thousands.

William Sturgeon.—He laboured in Ireland as a travelling preacher, with acceptance and success, till the Irish conference recommended him to this conference as a suitable Missionary for the West Indies. His own heart was truly in the work, and therefore he cheerfully and zealously acceded to the appointment. In many of the West India islands he laboured with success; but being attacked with a fever at Granada, he sailed for Tortola, where the near relations of his wife resided. On his passage, the God whom he loved and served was pleased to arrest him, and take him to himself. Though we have but few documents before us concerning our brother, we doubt not but from the general tenor of his life and ministry, he died in peace, and his soul entered into the joy of his Lord.

1806. *Joseph Morrison*, a young man of considerable talents, and of a very amiable disposition. After labouring in the ministry in Ireland for some time with success, he went as a Missionary to the West Indies. His last appointment was for the island of St. Vincents, where he was well received. His illness was attributed, by his physician, to the too frequent use of the cold bath. However, such was the will of the most high, in his inscrutable wisdom, that he took him to his heavenly kingdom from the wilderness of this world, in the prime of life, and in the midst of his useful labours among the poor Negroes. He died in great peace.

John Robinsan, who, from the time of his conversion to God, was a steady, lively, and consistent Methodist. After being some time among us as a private member, he was called to preach the gospel to the Negroes in the West Indies, and was appointed for the island of St. Kitts, where he was kindly received and made useful to many. From thence he was removed to Barbadoes, where he arrived in the beginning of the year 1807, and laboured for a few months with great success. One night he was observed to be more than usually earnest in exhorting the people to prepare for death, observing that it was very near, and applying the idea in a very solemn manner to himself. After preaching he retired to his room, and became very unwell. Medicine was applied, but in vain. Being seized with a violent fever, he lived a few days in excruciating pain, and was often delirious; but at times he was sensible, and very happy. A little before he died, he rose

twice upon his knees, crying out "I am more than conqueror, I am more than conqueror." In this glorious manner he finished his work on earth, and was admitted into the joy of his Lord, July the 5th, 1807.

Henry Evans.—He was a useful and laborious local preacher for nearly twelve years. In 1803 he was sent as a Missionary to the West Indies. His first appointment was to St. Kitts, where he was much esteemed, and very useful. From this favoured island he was removed to Tortola, where his labours were more abundant, and the great Head of the Church crowned them with more than ordinary success. He regarded neither fatigue nor danger, while engaged in the blessed work of saving souls, but his zeal and exertions were too great for the climate. He was seized with a violent fever, which resisted all the power of medicine, and terminated in death. During his last sickness, the welfare of the society lay near his heart. He enjoyed peace with God, and a blooming and blessed hope of immortality. Two days before he died, he said he was very happy, and praised the Lord for his goodness to him. He afterwards lifted up his hand in token of victory, and then quietly fell asleep in Jesus.

1811. *John Charrington*, a young man of solid piety and deep seriousness; rather of a reserved temper. He voluntarily engaged as a Missionary to the Negroes in the West Indies, and died in peace in that blessed work in the island of Nevis.

James Alexander, Junr.—He had but lately entered upon the work of the ministry in Nova Scotia; and during the sitting of our conference, intelligence of his death was received. The account states no particulars, except that his end was triumphant.

1812. *Dermidd M'Dermidd*, a native of North Britain, who was brought to a saving knowledge of divine truth in early life. His ardent zeal for the salvation of souls, induced him to offer himself as a Missionary for the West Indies. He was a young man of good understanding, and sound experience; and was a very acceptable preacher. His desire to win souls to Christ led him to labour beyond his strength, which produced great debility of body. In this afflicted state, his friends were of opinion, that a voyage to America might restore his health: he therefore set sail for North Carolina, but before the vessel reached its port, his immortal part entered into the glory of its Lord. According to the account of one who relates the circumstance, "he died in the full triumph of faith."

William Cooper.—He was a native of Ireland, and well recommended by the Irish conference. When he arrived in Liverpool, in consequence of his appointment for the West Indies, he gave the utmost satisfaction to those who knew him, of his deep piety and fervent zeal. His labours in the Indies were very short, but for the time very useful. Within the year after his arrival, he was

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seized with a fever, which was permitted, in the inscrutable providence of God, to open to him the gate of everlasting glory. He died in the island of Spanish Town, a small virgin island near Tortola. When Mr. Turner received at Tortola an account of his illness, he instantly took with him a physician; but when they arrived at Spanish Town, they found our brother so exceedingly ill, that medical aid, and the most loving attention of his friends, were all in vain. With full and deep resignation to the will of God, and in great confidence and triumph he committed his spirit into the hands of his gracious Saviour.

1813. *George Warren.*—He became acquainted with himself and with the Saviour of mankind at an early period of life. From a child he knew the holy scriptures, and experienced them to be the power of God unto salvation. He also began early to make known to mankind the things of God, an employment of which he never grew weary. After labouring for several years as a local preacher, with credit to himself and profit to others, in the year 1811 he conceived an ardent desire to go to Africa, and proposed to serve, in the gospel of Christ, the society of Sierra Leone: his proposal was accepted, and he was sent thither by the conference: he laboured there about one year without suffering any material injury from the climate, till his last illness: too confident, from the uninterrupted health which he enjoyed, he laboured even more than would perhaps have been prudent even in his native country. The Lord blessed his labours, so that the congregation and society increased, and many souls were awakened and converted under his ministry. His death was sudden, and must, on that account, have been afflictive to his friends, but that his constant walk with God, and his deep communion with the Father, and his Son Jesus Christ, were evident to all who knew him.

William Driver was of a humble and teachable disposition. He acted in the capacity of a local preacher in the Shrewsbury circuit, where he had some fruit of his labours. His zeal for the salvation of souls induced him to offer himself as a Missionary preacher for the West Indies. He laboured for some time with success upon the island of St. Kitts, and removed from thence to St. Eustatius, where he preached for the first and last time from Rom. i. 16. to a large congregation. After preaching he complained of a pain in his head: a fever ensued, and medical aid was called in, but all in vain. A little before he expired he was asked the state of his mind: his answer was, "All is well!—yes, all is well!" and expired in the 40th year of his age, and in the second of his itinerant labours.

1815. We have this year to record the departure of *Thomas Coke, L. L. D.* who died on his voyage with six Missionaries for Ceylon, and other parts of the East, on Monday May 3, 1814. On the first day of that month he was indisposed, but not so as to

excite apprehension of danger. On the following day he was able to take the air on deck : after he retired in the evening, he, as usual, pressed the hand of the Missionary who attended him, and prayed the Lord to bless him. But when his apartment was entered on the following morning, it was found that his spirit had escaped to the mansions of light. His remains were committed to the great deep, in latitude 2 deg. 29 min. south, longitude 59 deg. 29 min. east, until the grave and sea shall give up their dead.

Dr. Coke was a Gentleman-Commoner of Jesus' College, Oxford, where he took the degree of Doctor of Laws. He became acquainted with the writings of the late Rev. J. Fletcher (which were instrumental in leading him to a saving knowledge of the gospel) and with the Rev. J. Wesley and his societies. From 1786, Dr. Coke had the principal direction of our missions, and to this glorious cause he entirely yielded up all his time, strength and talents. It has been truly stated, that for many years he "stooped to the very drudgery of charity and gratuitously pleaded the cause of a perishing world from door to door." Under his influence, missions were established in almost every English island of the West Indies. The flame of his Missionary zeal burst forth on British America. Methodist societies were formed by his or under his superintendence, in Nova Scotia, New Brunswick, and the islands on the eastern coast of the American continent, and subsequently in the Bahamas and Bermuda; and to the coast of Africa also, he directed his zealous efforts.

Dr. Coke was characterized principally by his simplicity and fervour of spirit. His ministry was generally acceptable, and his labours in promoting the great cause of religion were highly estimated by all who knew their beneficial importance.—A life of this eminent man is preparing for the press.

John Davis, a native of London, who was employed as a Missionary in the West Indies. His piety was eminent; he lived in the spirit of his Christian profession, and in that spirit he died. His talents as a minister were respectable, and his labours were generally approved. The early close of a life and ministry, which were equally devout and useful, is lamented by those who knew him; and his reward is with the Lord.

William Ault.—He was taken out to travel in 1808 and in 1812. He accompanied Doctor Coke on a mission to Ceylon. On the voyage he lost his dear partner, to whom he had been married only ten weeks. After his arrival in the east, he appears to have been uniformly devoted to God: indeed his early piety, his deep acquaintance with the holy scriptures, his extensive reading, his self denial and ardent zeal, all united to qualify him for eminent usefulness as a Minister and a Missionary. "By his amiable disposition, correct conduct, and great usefulness, he gained the esteem and respect of every one both European and native." His

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labours among the Heathen afforded indications of great fruitfulness; but it hath pleased the Lord to remove him both from his mission and his afflictions to a better world. He died on the first of April, 1815. The following account of our respected brother was published in the Ceylon Gazette.

"King's House, April 10th, 1815.

"On the 1st instant, died at Batticaloe, after a tedious illness of three months, the Rev. William Ault, one of the Wesleyan Missionaries, who arrived about a year ago. His sincere piety, his ardent zeal, indefatigable industry and modest unassuming manners, gained him the esteem and respect of all at that station, both Europeans and Natives. Possessing rare qualifications for the meritorious and useful work which he had undertaken, his success in the short space of eight months, in raising among a numerous body of natives, nominally reformed Christians, at that place a respect for, and a decent observance of, at least, the external forms of religion, was truly remarkable; and although he had not to boast of having made any converts from either the Heathen or Mahometan faith to that of Christianity, yet by the establishment of eight schools for the education of Hindoo children, and by his talents and address, having so far overcome the scruples and prejudices of their parents, as to introduce the reading of the New Testament as the only school book to the more advanced scholars, he has laid the foundation for a most extensive propagation of our faith."

A Table of all the Missionaries sent out by the Methodist Connexion since the Year 1770.

Joseph Pilmoor	1770	Thomas Coke	1784
Richard Boardman	1770	Richard Whatcoat	1784
Robert Williams	1770	Thomas Vasey	1784
John King	1770	All the above to the Anglo and	
Richard Wright	1771	United States Americans.	
Francis Asbury	1771	William Black	1786
Thomas Rankin	1773	John Man	1786
George Shadford	1773	James Man	1786
James Dempster	1774	James Wray	1787
Martin Rodda	1774	Abraham J. Bishop	1793
William Duke	1775	James Lowery	1800
John Wade	1775	William Bennet	1800
Daniel Ruff	1775	Thomas Oliphant	1800
Edward Drumgole	1775	Joshua Marsden	1800
Isaac Hollings	1775	William Sutcliffe	1805
Richard Webster	1775	James Knowlan	1808

Duncan M'Coll	1792	Daniel Campbell	1798
Stephen Bamford	1807	Bartholomew Mc. Donald	1798
James Priestly	1810	Archibald Murdock	1799
James Alexander	1810	Thomas Pattison	1799
William Croscomb	1811	William Turton	1799
Richard Armstrong	1813	John Taylor	1799
John Strong	1813	John Burkenhead	1800
George Orth	1815	Robert Shipley	1800
All the above sent to Nova Scotia and New Brunswick.		Joseph Bocock	1800
		Richard Paterson	1800
		John Hawkshaw	1800
John Baxter	1785	Isaac Bradnock	1801
William Warrener	1785	Phillip Debell	1801
William Hammet	1785	Edward Thompson	1802
John Clark	1787	James Hopewell	1803
John Harper	1787	George Johnson	1804
Matthew Lumb	1789	Thomas Gilgrass	1804
Thomas Owens	1789	Joseph Taylor	1804
William M'Cornock	1789	Joseph Morrison	1804
Benjamin Pearce	1789	Henry Evans	1804
Robert Gamble	1789	John Rutledge	1804
George Sherret	1789	John Daw	1806
William Brazier	1789	William Constable	1806
John M'Vean	1790	John Wiggins	1807
James Lyons	1790	S. P. Woolley	1807
Thomas Worrel	1790	John Willis	1807
John Kingston	1792	Charles Hodgson	1807
William Fish	1792	John Frith	1807
Richard Patterson	1792	Thomas Talboys	1808
Daniel Graham	1792	John Wiggins	1809
Thomas Dobson	1793	George Emerson	1810
Joseph Tilford	1793	John Raby	1810
Thomas Dumbleton	1794	John Charrington	1810
Richard Andrews	1794	Caverly Riley	1810
Thomas Isham	1794	John Pool	1810
James Alexander	1794	William Dowson	1810
John Cook	1794	James Whitworth	1810
John Brownell	1795	William Coultas	1810
James Penman	1795	Edward Turner	1810
Francis Hallet	1796	Myles Dixon	1810
William Stanniforth	1796	William Jewet	1810
Richard Merritt	1797	Dermidd M'Dermidd	1810
William Jenkin	1798	William Cooper	1811
John Tozer	1798	George Poole	1811
James Richardson	1798	William Wilson	1811
William Sturgeon	1798	William Driver	1811
William Fowler	1798	Thomas Morgan	1811

Thomas Blackburn	1811	Thomas Coke, L. L. D.	1813
John Bennet	1812	James Lynch	1813
Abraham Whitehouse	1812	William Ault	1813
Thomas Hurst	1812	George Erskine	1813
John Busby	1812	William Harvard	1813
John Allen	1813	Benjamin Clough	1813
Jonathan Raynes	1813	Barnabas Shaw	1815
Roger Murray	1813	Samuel Broadbent	1815
Jeremiah Boothby	1813	John Horner	1815
Daniel Hillier	1814	Robert Carver	1815
John Mortier	1814	Elijah Jackson	1815
William Westerman	1814	John Callaway	1815
William Shrewsbury	1814	The above to Ceylon in the East Indies; the last six were appointed at the Conference of 1815.	
William Beacock	1814		
William Lill	1814		
John Shipman	1814	James M'Mullen	1804
John Bugar	1814	William Griffith	1808
William White	1814	James Gill	1811
Joseph Ward	1815	Benjamin Wood	1814
Roger Moore	1815	The above have been sent to Gibraltar.	
Michael Head	1815		
John Lewes	1815		
All the above have been sent to the West Indies.		George Warren	1811
		John Davies	1814
		The above to Sierra Leone.	
John M'Geary	1785		
George Smith	1794	John Stephenson	1799
William Thoresby	1796	Joshua Marsden	1808
William Bulpitt	1799	James Dunbar	1812
John Remmington	1804	William Wilson	1814
William Ellis	1808	Moses Rayner	1815
Samuel M'Dowall	1808	All the above to Bermuda.	
William Ward	1810		
Richard Taylor	1812	Samuel Leigh	1814
Sampson Busby	1813	The above to New South Wales.	
John Peckavant	1814		
John Lewes	1814	William Bulpitt	1811
Thomas Hickson	1814	John Hick	1814
James Hickson	1814	The above to Prince Edward's Island.	
All the above have been sent to Newfoundland.			

MORAVIAN MISSIONS.

All nations they shall teach; for, from that day,
Not only to the sons of Abraham's loins
Salvation shall be preach'd; but to the sons
Of Abraham's faith, wherever, through the world:
So, in his seed, all nations shall be blest.

PARADISE LOST.

The Moravians', or United Brethren's Society, for the spread of the Gospel, was begun as early as the year 1732. They have, in a silent and unostentatious manner, advanced the Redeemer's kingdom in many parts of the Heathen world; and, in some respects, they have taken the lead of all other Christians in this work of Christian benevolence. Seeking only the praise of God, they have retired from public notice, and their useful and arduous missions have resembled "a flower blushing unseen amid the solitude of a desert:" but their memorial is in heaven, and their praise shall last to many generations. The following is extracted from a modest little work translated from the German, called "A concise historical Account of the United Brethren."

The following is a list of those countries and places, in which the gospel is preached by the Brethren to the Heathen of various nations, and where Christian Congregations, collected from them, have been established. An explicit account of the origin, design, and regulations of the Missionary labours of the Brethren, may be found in a publication printed at Barby in 1782, and in an English translation, in London, 1788, entitled, *An account of the Manner in which the united Brethren preach the Gospel, and carry on their Missions, among the Heathen.*

IN GREENLAND.

New Herrnhut, on Ball's river, in the sixty-fourth degree of north latitude, where the Brethren, on their arrival in 1738, formed their first settlement.

Lichtenfels, on the Fisher's-bay, ninety miles south of New Herrnhut, begun in 1758.

An extensive description of these two Congregations is to be found in *Crantz's History of the Mission of the United Brethren in Greenland*, of 1765, and in the *Continuation* of that work, published in 1770.*

Lichtenau, in a more southerly situation, not far distant from *Staatenhook*, settled in 1774. This Congregation still receives,

* The Continuation is not yet translated into English.

from time to time, some increase from the Heathen, which is, at present, but rarely the case in the two former Congregations, as Greenland, by the labours of both the Danish and the Brethren's Missionaries, may now be considered as a Christian country.

Upon the *Coast of Terra Labrador*, the preaching of the gospel, by the Brethren, among the *Esquimaux*, commenced in 1771; and, at present, three small Congregations are collected from this nation. The growth of these Congregations, both in number, and in the grace and knowledge of Jesus Christ, has, in later times, become very conspicuous. The first place, in which the Missionaries of the Brethren settled in the forementioned year, is named *Nain*, situate in the fifty-seventh degree N. L. The second, begun in 1776, is situated on an island in a small bay, in the fifty-eighth degree, called by the *Esquimaux*, *Okkak*, that is, *Tongue*, which name the settlement has retained. The third place, in the fifty-sixth degree N. L. commenced in 1782, and is named *Hopedale*.

Among the *Indians in North America*, the Brethren began to publish the gospel of the grace of God in Christ Jesus, soon after their arrival in this country, in 1735, with such success, that, ever since 1742, a Congregation of Christian Indians, chiefly of the *Mahikander* tribe, was gathered in the Indian village *Shekomoko*, on the confines of the state of Connecticut. The memorable events of this Indian Congregation, which, in the sequel, was increased by members of different Indian nations, their wanderings, sufferings, wonderful preservation, and growth, through the power of the testimony of Jesus, may be best learned, as far as the year 1787, from *G. H. Loskiel's History of the Mission of the United Brethren among the Indians in North America*, printed in German in 1789, and 1794 in English. Since that time, this Congregation has experienced various similar vicissitudes, too circumstantial to be related in this account. At present, a small Congregation of believing Indians is established at *Fairfield in Upper Canada*,* and another at *Goshen*, on the river Muskingum, upon land granted by the Congress of the United States, in favour of the Indian mission in the state of Ohio.

In the year 1801, a mission was undertaken among the *Cherokees*, in the state of *Tennessee*, on a spot called *Springplace*; and, in 1807, another was begun among the *Creek Indians*, on *Flint-river*, in the state of *Georgia*, where, however, the endeavours of the Brethren have hitherto not been attended with much success.†

In the *West Indies* the gospel is preached by the Brethren to the *Negro-slaves* in several islands, and in some, very numerous Congregations of Heathen converts have been collected.

* Since pillaged and burnt by the American army, in 1814.

† This latter mission has since been relinquished.

In *Jamaica*, the Mission was begun in 1754; but its progress has been very variable, and the number of converted Negroes is not considerable at present. The Brethren have two mission-settlements in the island, at *Carmel* and the *Bogue*, in the parish of *St. Elizabeth* and another at *Mesopotamia*, parish of *Westmoreland*.*

A History of the Mission in the three Danish W. I. islands, St. Thomas, St. Croix, and St. Jan, compiled by C. G. A. Oldendorp, was published by *J. J. Bossart*, at *Barby*, in the year 1777. The mission in the first of these islands is the oldest of all those, undertaken by the United Brethren, the first Missionaries having set out from *Herrnhut* for *St. Thomas* in the year 1732. There are, at present, two settlements in this island, *New Herrnhut* and *Niesky*, each of which has a church and dwellings for the Missionaries. In *St. Croix* are three settlements: *Friedensthal*, near *Christianstadt*, the capital of the island, since 1753; *Friedensberg*, near *Friedrichstadt*, at the west end of the island, since 1771; and *Friedensfeld*, in the central part of it, begun in 1804. In *St. Jan* there is a settlement called *Bethany*, where a church and a mission-house were erected in 1753, and another called *Emmaus*, begun in 1773.

The mission in *Antigua*, at present one of the most flourishing commenced in 1756, and the first settlement was near the town of *St. John*. Another, on the opposite end of the island, is called *Gracehill*, and a third, *Gracabay*. The number of believing Negroes, ministered unto by the Brethren as a Christian Congregation, amounts in this island, as in *St. Croix*, to several thousands.

The mission in *St. Christopher's*, (or *St. Kitt's*) commenced in 1777, and has been successful. A numerous Congregation of Negroes being served by Missionaries residing in the settlement of the Brethren at *Basseterre*.

In the island of *Barbadoes* a mission was established, in 1767, at *Sharon*, six miles from *Bridgetown*.

In *South America*, in the possessions of the Dutch in *Terra firma* or *Guiana*, a mission was begun by the Brethren in 1738, accounts of which down to the year 1780, are to be found in the *Narratives selected from the History of the Church of the Brethren*, printed at *Barby* in the years 1803—1805, Part II. Section III.† A mission-settlement is formed in the capital of *Surinam*, *Paramaribo*, and another on the plantation *Sommelsdyk*, upon the river *Cottica*, for promoting the conversion of the Negro-slaves imported from *Africa*. From the latter place, the gospel is also preached in other neighbouring plantations.

Among the *Free Negroes*, near the river *Surinam*, Missionaries of the Brethren's church have resided with the same view, over

* Of late, however, the prospect, as to the success of the mission in this island, has considerably brightened.

† Not yet translated into English.

since 1765, whose endeavours, however, have hitherto not produced much fruit.*

The mission among the *Arawaks*, which was the first undertaking of the Brethren in these parts, has undergone many remarkable vicissitudes, as may be seen in *Crantz's History of the Brethren*, and in the before-mentioned *Narratives*. There is, at present, an inconsiderable number of baptized Indians of this nation living on the river Corentyne, among whom a few Brethren reside.

In AFRICA, among the *Hottentots*, near the Cape of Good Hope, a mission already begun as early as 1736, but afterwards relinquished, was renewed in 1792, with abundant success, in a short time. Two Congregations of believing *Hottentots* have been gathered by the preaching of the gospel, and settled, one at *Gnadenthal*, (*Gracevale*), in *Bavianskloof* (*Baboonsglen*), about an hundred and thirty miles north-east of the Capetown, and another in *Greenkloof*, north of the Capetown, not far from the western coast. Among the baptized there are individuals belonging to the nations of the *Caffrees*, *Tumbukkis*, and *Dambarras*.

Of some other attempts of the Brethren to spread the gospel among the Heathen, which have either proved abortive, or produced no abiding fruit, *Dav. Crantz's History of the Brethren*, and the two *Continuations* of it, give a sufficient account.†

The whole Missionary work, as carried on by the church of the United Brethren, is placed under the special inspection of a committee of the Elder's conference of the Unity, called, *The department for missions*. Moreover, *Societies for the Furtherance and Propagation of the Gospel among the Heathen*, have been formed in England, Holland, and North America, which chiefly confine their attention to the support of some particular missions. The very considerable expenditure occasioned by this great undertaking for journeys and voyages, the maintenance of Missionaries, and of their widows and children, &c. has been hitherto defrayed, under the evident blessing of God, by voluntarily regular contributions of the members of the Brethren's Congregations, by legacies and donations from them and other well-wishers to the Brethren's missions: the Missionaries themselves endeavour, wherever it is in their power to provide for their own sustenance, either altogether, or in part, by the labour of their hands, alleviating thereby the burden of the above-mentioned committee, which, in the present times especially, is not light.

* The Missionaries have lately been withdrawn from this place, which, on account of circumstances, could no longer be maintained.

† Likewise the Introduction to the Periodical Accounts, relating to the Missions of the church of the United Brethren established among the Heathen.

A TABLE
(FROM BROWN'S PROPAGATION OF CHRISTIANITY)
OF THE
UNITED BRETHREN'S MISSIONS.

Begin.	Countries.	Settlements.	Missionaries.	Baptized.	Communicants	Yrs.
1732	West Indies	New Herrnhuth	35	1009	430	1812
	St. Thomas	Niesky		1276	758	
1733	St. Croix	Friedensthal		5161	1711	1812
		Friedensberg		2982	897	
		Friedensfield		300		
1741	St. Jan	Emmaus	6	1006	471	1812
		Bethany		455	201	
1754	Jamaica	Bogue	14	207		1812
		Mesopotamia		45		1800
		Carmel				
1756	Antigua	St. John's	4	5804	2578	1809
		Gracehill		2283	964	
		Gracebay		1359	643	
1765	Barbadoes	Sharon	6	75		1794
1774	St. Kitts	Basseterre	6	1870		1797
1773	Greenland		18			
		New Herrnhuth	15	300		1810
		Lichtenfels		298		
		Lichtenau		400		
1734	N. America	Fairfield		126	36	1812
		Goshen		50		1810
		Spring Place				
		Flint River				
		Sandusky				
1735	S. America		17			
		Paramaribo		507	400	1812
		Sommeladyk		68		1798
		Hope		169	84	1800
		Bambey		50	20	1804
1765	Tartary	Sarepta		4		1810
1771	Labrador	Nain	26	97	24	1812
		Okkak		128	28	
		Hopedale		87	32	
1792	C. of G. Hope	Bavian's Kloof	16	876	296	1812
		Greenkloof		125	36	

*Exhibiting at one View the Principal
where they send Missions
Public*

Yrs.
1812
1812
1812
1812
1800
1809
1794
1797
1810
1812
1810
1812
1798
1800
1804
1810
1812
1812

<i>The principal Missionary Societies in Great Britain, together with the Time of their Institution.</i>	<i>Places to which they send and where they have established.</i>
The Society for propagating the Gospel in Foreign Parts, instituted in 1647.	In Newfoundland, Scotia, in New I in Cape Breton, Canada, in Low in Africa.
The Church Missionary Society, instituted in 1801.	At Sierra Leone Country, East I Zealand, Malta and various other
The United Brethren's Society for promoting the Gospel, instituted 1732.	In South America Good Hope, W. North America, Greenland, and Wolga.
The Wesleyan Methodist Missionary Society, instituted in 1770.	In the West Indi America, Gibra lon, Newfoundland Bay, and Sierra]
The Society for Missions, established by the Baptists, instituted in the year 1792.	In all parts of the E where they have the Scriptures into languages.
The London Missionary Society, instituted in the year 1795.	East Indies, in the S Port Jackson, So ca, Cape of Good va Scotia, Cant Indies, New Bru
The Society for the promotion of Christian Knowledge, instituted in 1698.	Tanjore, Madras, poly, Calcutta, quebar. They hav in the Indies.

A TABLE,

Exhibiting at one View the Principal Missionary Societies in Great Britain, where they send Missionaries, respective Secretaries and Publications, and in what Manner they

<i>The principal Missionary Societies in Great Britain, together with the Time of their Institution.</i>	<i>Places to which they send Missionaries, and where they have Missions established.</i>	<i>Their respective Secretaries, and Places of Meeting.</i>
The Society for propagating the Gospel in Foreign Parts, instituted in 1647.	In Newfoundland, in Nova Scotia, in New Brunswick, in Cape Breton, in Upper Canada, in Lower Canada, in Africa.	The Rev. Doctor Morrice, No. 53, Gower-street, London.
The Church Missionary Society, instituted in 1801.	At Sierra Leone, Bullone Country, East Indies, New Zealand, Ma'ta, Ceylon, and various other parts.	Rev. Joseph Pratt, B. D. Secretary, Salisbury-square, Fleet-street, London.
The United Brethren's Society for promoting the Gospel, instituted 1732.	In South America, Cape of Good Hope, West Indies, North America, Labrador, Greenland, and on the Wolga.	The Rev. C. S. La Trobe, Secretary, Meets No. 10, Nevil's-court, Fetter-lane, Fleet-street, London.
The Wesleyan Methodist Missionary Society, instituted in 1770.	In the West Indies, North America, Gibraltar, Ceylon, Newfoundland, Botany Bay, and Sierra Leone.	The Rev. James Buckley, and the Rev. Thomas Wood, Secretaries. Meets at New Chapel, City-road, London.
The Society for Missions, established by the Baptists, instituted in the year 1792.	In all parts of the East Indies, where they have translated the Scriptures into seventeen languages.	Doctor Ryland, Bristol, Rev. Mr. Hinton, Oxford, Secretaries. Annual Meeting at Northampton.
The London Missionary Society, instituted in the year 1795.	East Indies, in the South Seas, Port Jackson, South America, Cape of Good Hope Nova Scotia, Canada, West Indies, New Brunswick, &c	Secretaries : Rev. George Burder, Rev. William Tracey. Meets No. 8, Old Jewry, London.
The Society for the promotion of Christian Knowledge, instituted in 1698.	Tanjore, Madras, Trichinopoly, Calcutta, and Tranquebar. They have a Bishop in the Indies.	The Rev. Doctor Gaskin, Bartlett's Buildings, London.

A TABLE,

of Societies in Great Britain, the Date of their Institution, Places of Meeting, Missionaries and Places of Meeting, Missionaries in what Manner they are supported.

<i>Their respective Secretaries, and Places of Meeting.</i>	<i>The Books and Periodical Works on Missions, published by each Society.</i>	<i>In what manner the Institutions are supported, with the probable Annual Expenditure.</i>
Rev. Doctor Morrice, No. 53, Gower-street, London.	Humphries's History of the Society. Annual Sermon and Report.	Supported by Grants, Donations, and Legacies. Annual Expenditure £5,000
Rev. Joseph Pratt, B. D. Secretary, Burby-square, Fleet-street, London.	Annual Sermon and Report. Missionary Register. Buchanan's Researches. Spirit of British Missions. Horn on Missions.	Supported by voluntary Contributions, Donations, &c. Annual Expenditure, about } £10,000
Rev. C. S. La Trobe, Secretary, No. 10, Nevil's-court, Fetter-lane, Fleet-street, London.	Crantz's Mission to Greenland Loskiel's History of the Mission to North America. Letters on Nicobar Islands. History of the Mission in the Danish Islands & Periodical Accounts.	Supported by voluntary Contribution, by the Sale of Books. Annual Expenditure £8,000
Rev. James Buckley, and Rev. Thomas Wood, Secretaries. No. 10, New Chapel, City-road, London.	Coke's History of the West Indies. Annual Reports. Accounts in Methodist Magazines.	Supported by voluntary Contribution—Annual Subscriptions. Annual Expenditure for the year 1815, £9,129. 17s. 2d.
Doctor Ryland, Bristol, Rev. Mr. Hinton, Oxford, Secretaries. Annual Meeting at Northampton.	Doctor Carey's Enquiry. Brief Narrative of Baptist Missions in India. Periodical Accounts. Baptist Magazines.	Supported by voluntary Contributions, and by the Translations in India. Annual Expenditure } £8398 4 10 diture
Secretaries : Rev. George Burder, Rev. William Tracey. No. 8, Old Jewry, London.	Annual Reports and Sermons. Campbell's Travels in S. Africa Transactions of the Missionary Society—Missionary Voyage. Howel's inter. Particulars. Gregory's Journal—Authentic Narrative—Evan Magazine.	Supported by voluntary Subscriptions and Donations. Annual Expenditure, about - £16,000
Rev. Doctor Gaskin, Bartlett's Buildings, London.	Annual Account—Sermon and Report—Abstract of Reports & Correspondence—Charges delivered to Missionaries.	Supported by Donations, Grants, Legacies, &c. Annual Expenditure £2,000

A TABLE,

proportion of Missionaries on each of the Stations throughout the World.

Missionary stations throughout the World.	The Society for propagating the Gospel.	The Church Missionary Society.	The Methodist Missionary Society.	The London Missionary Society.	Unitas Fratrum or Moravian Miss. Society.	Baptist Missionary Society.	Society for promoting Religious Knowledge.	Edinburgh Missionary Society.
East Indies - - -	0	6	0	21	0	4 Europeans 6 Natives	6	0
China - - - - -	0	0	0	2	0	0	0	0
Ceylon - - - - -	0	2	5	0	0	1	0	0
Java - - - - -	0	0	0	3	0	0	0	0
Isle of France - -	0	0	0	1	0	0	0	0
South Africa - -	0	0	1	24	9 Males 7 Females	0	0	0

A TABLE,

portion of *Missionaries on each of the Stations throughout the World.*

Missionary Stations throughout the World.	The Society for propagating the Gospel.	The Church Missionary Society.	The Methodist Missionary Society.	The London Missionary Society.	Unitas Fratrum or Moravian Miss. Society.	Baptist Missionary Society.	Society for promoting Religious Knowledge.	Edinburgh Missionary Society.
East Indies - - -	0	6	0	21	0	4 Europeans 6 Natives	6	0
China - - - - -	0	0	0	2	0	0	0	0
Ceylon - - - - -	0	2	5	0	0	1	0	0
Java - - - - -	0	0	0	3	0	0	0	0
Isle of France - -	0	0	0	1	0	0	0	0
South Africa - - -	0	0	1	24	9 Males 7 Females	0	0	0
West Africa - - -	1	9	1	0	0	0	0	2
Malta and Gibraltar	0	1	1	0	0	0	0	0
Greenland - - - -	0	0	0	0	11 Men 7 Females	0	0	0
Labrador - - - - -	0	0	0	0	16 Men 10 Females	0	0	0
Newfoundland, & Prince Ed.'s Island	4	0	9	1	0	0	0	0
Up. & Lower Canada	12	0	3	3	In Canada, & among Indians 10	0	0	0
Nova Scotia - - -	18	0	10	0	0	0	0	0
New Brunswick - -	9	0	3	0	0	0	0	0
West Indies - - -	0	1	33	2	32 Men 33 Females	2	0	1
South America - - -	0	0	2 gone to Demerara	2	12 Men 5 Females	0	0	0
South Sea Islands -	0	0	0	8	0	0	0	0
New South Wales?	0	0	1	0	0	0	0	0

Up. & Lower Canada	12	0	3	3	0	0	0	0	0
Nova Scotia - -	18	0	10	0	0	0	0	0	0
New Brunswick -	9	0	3	0	0	0	0	0	0
West Indies - -	0	1	33	2	32 Men 33 Females	2	0	0	1
South America - -	0	0	2 gone to Demerara	2	12 Men 5 Females	0	0	0	0
South Sea Islands -	0	0	0	8	0	0	0	0	0
New South Wales & New Zealand	0	3	1	0	0	0	0	0	0
Karras in Tartary -	0	0	0	0	0	0	0	0	7
Total Number of Missionaries - }	44	22	69	67	Men - - 90 Women 62	Europeans 17 Natives - - 26	6	10	

Thus, in all the world, there are only betwixt three and four hundred Christian Missionaries. Alas ! What are all these, compared to the Population of the Heathen World ? Admit the following Statement, and they are as the drop of a bucket, or like a solitary star in a vast portion of firmament, whose twinkling lustre only makes the darkness more visible.

Population of the Globe.

EUROPE	170,000,000
ASIA	550,000,000
AFRICA	150,000,000
AMERICA	130,000,000
TOTAL	1,000,000,000

Moral Division of the Population.

CHRISTIANS	175,000,000
JEWS	9,000,000
MAHOMEDANS	160,000,000
PAGANS	656,000,000
TOTAL	1,000,000,000

Such an immense multitude of human beings fills the mind with astonishment, and a reflection that a vast majority of these are Pagans, Mahomedans, and Jews, must naturally excite emotions of regret and melancholy ; but faith, ardent faith, recurring to those primitive times, when only Twelve private unaided and obscure individuals were sent to evangelize and convert God's Moral Creation, dispels the difficulty, and opens a bright and cheering prospect to the believing mind, the Cross will prevail ; omnipotent Love will give success and energy to every effort that humble zeal shall make towards the conversion of a world ; and though the thing seem impossible and remote, yet every obstacle shall be removed in its proper time and order, when Jehovah shall arise to plead his own cause, the World is given into the hands of the Redeemer, and his Ministers are commanded to preach the Gospel to every creature ; the ends of the Earth, as well as the Islands of the Sea, shall see his Salvation ; for only admit the interference of Jehovah, and hindrances are no more. Who art thou, O great Mountain, before Zerubbabel ! Thou shalt become a plain. The word has gone out of his lips, that he will give his Son the Heathen for his inheritance, and the ends of the Earth for his possession, and it shall not return void. Amen and Amen.

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A TABLE.

Proportion of Missionaries on each of the Stations throughout the World.

Missionary Stations throughout the World.	The Society for propagating the Gospel.	The Church Missionary Society.	The Methodist Missionary Society.	The London Missionary Society.	Unitas Fratrum or Moravian Miss. Society.	Baptist Missionary Society.	Society for promoting Religious Knowledge.	Edinburgh Missionary Society.
East Indies - -	0	6	0	21	0	4 Europeans 6 Natives	6	0
China - - - -	0	0	0	2	0	0	0	0
Ceylon - - - -	0	2	5	0	0	1	0	0
Java - - - - -	0	0	0	3	0	0	0	0
Isle of France - -	0	0	0	1	0	0	0	0
South Africa - -	0	0	1	24	9 Males 7 Females	0	0	0

THE LONDON MISSIONARY SOCIETY.

*The (London) Missionary Society, formed in 1795, consists of Christians of several religious denominations. The last Report of the Directors gives the following account of the Missionary Stations, &c.**

CHINA.—Mr. Morrison and Mr. Milne.

The whole of the New Testament, besides Catechisms and Tracts, translated by Mr. Morrison into the Chinese language, and widely dispersed among the natives. Mr. Morrison has also compiled a Chinese Grammar and Dictionary.

JAVA.—Mr. Supper at Batavia, and Mr. Bruckner at Samarang.

AMBOYNA.—Mr. Kam.

CEYLON.—Messrs. Palm, Ehrhardt, and Read.

MAURITIUS, or ISLE OF FRANCE.—Mr. Le Brun.

INDIA.

Vizagapatam.—Messrs. Gordon and Pritchett.—(Mr. Dawson on his voyage to assist them.)—Part of the New Testament translated by them into the *Telinga* language, with the assistance of Ananderayer.

Ganjam.—Mr. Lee, who is employed in translating the Gospels of St. Matthew and St. Luke, into the *Canara* language.

Madras.—Mr. Loveless.

Bellary.—Mr. Hands and Mr. Taylor.

Chinsurah.—Mr. May, who superintends schools, and preaches.

Travancore.—Mr. Ringletaube.

SURAT.—Messrs. Skinner and Fyvie lately sailed for Surat.

MALACCA.—Mr. Thomson to Malacca,

SOUTH SEAS.

Eimeo, &c.—Messrs. Davies, Hayward, Henry, Nott, Scott, Tessier, Wilson, and Bicknell.

Part of the Scriptures translated into their language, printed in New South Wales, and dispersed in the islands.

Several more Missionaries are going to the South Sea Islands, where Pomarre, King of Otaheite, and several others have, at length, renounced Idolatry.

NORTH AMERICA.—Missionaries are employed in Canada, New Brunswick, and Newfoundland.

* Spirit of British missions.

WEST INDIES, &c.---Mr. Wray labours in Berbice. Mr. Davies and Mr. Elliott in Demarara, and Mr. Adam in Trinidad.

SOUTH AFRICA.

In the *Namaqua country*, Messrs. Albrecht, Ebner, and Schmelen.---*Bethesda*, Messrs. Helm and Sass.---*Griqua Town*, Messrs. Anderson and Janz.---*Bethelsdorp*, Messrs. Read, Messer, and Horner.---*Theopolis*, Messrs. Ullbricht and Bartlett.---*Tulbach*, Mr. Kramer.---*Stellenbosch*, M. Bakker.---*Hooge Krall*, Mr. Pacalt.---*Zuurbrak*, Messrs. Seidenfaden and Wimmer.---*Rodezand, Bushman's Country*, Mr. Smit.---*Cape Town*, Mr. Thom. Six native preachers were lately ordained in South Africa.

Four Missionaries and their wives are on their passage to Latakoo, a station fixed upon by Mr. Campbell, who has by his travels in Africa rendered essential service to the cause of the Society.

Nearly twenty are in a course of preparation for the work of Missionaries at the Society's Seminary in Gosport.

The expenditure of the Society in support of the missions last year, was about £16,000.

It may be proper to notice the proceedings of a committee in union with this society, for the commendable purpose of communicating Christian knowledge to the Lascars and Chinese, who in large numbers visit this country, as navigators of vessels from the East.

By the assistance of some of these foreigners, Mr. Thompson, Mr. Hutman, Mr. Heldred, and others, have attained some knowledge of the languages of India and China, so as to be useful not only to foreigners, but to some of the Missionaries, by initiating them in the Hindoostanee and Malay tongues. Many of the Lascars have been induced to attend at different places of worship in London, and at the society's house, where the Scriptures have been read to them in their own languages. Portuguese and Mahometans have also attended, to read the Scriptures for themselves, and to hear *Golam Alley* (a Lascar) read and explain the word of life. Another person, named *Abdallah*, (formerly in the service of Sir George Ousely, in Persia,) has been useful in teaching the Hindoostanee, Persic, and Arabic languages, and in reading the Scriptures in those tongues to his countrymen. *Golam Alley* and *Abdallah* have renounced Caste.

The (London) Missionary Society directed its attention a few years back to the Jews, and has recently expressed an intention of instituting a mission among the Affghans in Cabul, supposed to be descendants of the ten tribes of Israel.

For a more detailed account of the labours, prospects, and usefulness of this society, see the society's Reports, Evangelical Magazine, Missionary Register, Sermons before the Society, and Brown's Propagation of Christianity.

THE EDINBURGH MISSIONARY SOCIETY.

THE Edinburgh Missionary Society, was formed in 1796. One of the Missionaries among the Susoos was murdered by men of the Foulah nation. Another has translated several useful books into the Susoo language. The most successful effort of the society has been made at Karass, a Tartar village in Georgia, at the foot of Mount Caucasus; where they have redeemed children who were the slaves of the Tartars, and taught them the English and Tartar tongues. Tracts have been written by one of the Missionaries; and the New Testament has been translated into Tartar, which the Bible Society will print.

The Emperor of Russia has generously declared his intention to protect the Missionaries from being molested; as they have sometimes been by hostile tribes. The Missionaries have distributed copies of the New Testament, and tracts, among the Mahometans at Astrachan.*

THE BAPTIST MISSIONARY SOCIETY.

THE society for missions, established by the Baptists, has given the following account of its origin. At an association of ministers, in 1784, it was resolved to set apart an hour on the first Monday evening of every month, for prayer, for the revival of religion and the enlargement of our Saviour's kingdom. Mr. Carey preached on Isaiah liv. 2, 3. and gave what he thought the spirit of the passage, in two exhortations, "*expect great things: attempt great things.*" This discourse induced the ministers to propose a plan for converting the Heathen. In October, 1792, the associated ministers contributed £13. 2s. 6d. and afterwards mentioned to their active friends in the ministry, and to Christians in general, their intentions, in consequence of which £1000 was collected for the purpose of sending out Missionaries.

This like the other British societies, strictly enjoins its Missionaries not to interfere with political concerns, but to respect the civil magistrate, and to be obedient to the laws; and also never to insult or interrupt the disgusting ceremonies of the Heathen, but to attempt their conversion by mild and gentle reasoning, and by constant and earnest prayer in their behalf.

* Missionary Register.

The society has not only had the happiness of employing able European Missionaries, but some of the native converts have been very useful as preachers in different parts of the country ; and of the sons of Missionaries several are now Missionaries, and others have received from the Governor General of India a testimony of his approbation for their progress in the Chinese language.

Schools have been established which contain more than a thousand children. They have at present fourteen European, and twenty-eight Native Missionaries, and twenty-one Missionary Stations, amongst which are Calcutta, Serampore, Agra, Patna, Balasore near Juggernaut's temple, Rangoon, Ava, Java, Cutwa, Ceylon, &c.

The society has also sent a Missionary to Jamaica, among the Negroes. Many Bramins, and others of high cast, in India, have been baptized. They have had more than 500 converts altogether.

Their most distinguished Missionaries are Dr. Carey, author of a Bengalee dictionary, and grammars in several tongues ; he is Professor of Sungskrit and Mahratta, in the College of Fort William : Dr. Marshman, the translator of Confucius, and author of other works connected with Chinese literature, who keeps an academy : and Mr. Ward, author of an Account of the Writings and Customs of the Hindoos, who directs the press at Serampore. Each of these Missionaries gains more than £1000 per annum, which is devoted, according to an original agreement, to the funds of the Mission.

The principal efforts of these Missionaries, assisted by learned natives, have been directed to translating the Scriptures into the Oriental tongues, copies of which have been distributed among the natives, and some even among the ministers and attendants in the temple of Juggernaut. They have engaged in translations into Bengalee, Sungskrit, Orissa, Mahratta, Burman, and various other languages. The British and Foreign Bible Society has liberally contributed to their undertaking ; and their presses at Serampore, are now employed in printing the Scriptures for that society, in seven languages.

Their great undertaking suffered some interruption in the year 1812, the printing office at Serampore having been consumed by fire, together with all the types, paper, and many valuable MSS. The loss amounted to nearly £10,000, but new sets of types were cast from the melted metal recovered from the ruins, and the printing of the Scriptures again resumed. When the loss by fire was known in England, it was in a few months repaired by Christian generosity.*

* Periodical Accounts of the Society.

Stations of the Baptist Missions in India.

STATIONS.	Miles from Calcutta	Bearing from Calcutta.	When formed.	MISSION- ARIES. Europ. Nat.
1. Serampore and Calcutta*	14	N.	1799	5 7
2. Dinagore and Sadamah* }	240	N.	1804	— 1
3. Cutwa*.....	75	N.	1807	1 5
4. Rangoon	670	N. E.	1807	1 —
5. Jessore	77	E. N. E.	1807	— 1
6. Goamalty*	200	N.	1808	— —
7. Digah	320	N. W.	1800	2 1
8. Balasore	120	S. W.	1810	— 3
9. Agra*	800	N. W.	1811	— 2
10. Nagpore*	615	W.	1812	— 1
11. Columbo*	1220	S. S. W.	1812	1 —
12. Patna*	320	N. W.	1812	— 1
13. Bombay & Surat	1010	W.	1812	— 1
14. Chittagong	230	E.	1812	— 1
15. Sirdhana*	920	N. W.	1813	1 1
16. Java*.....	2350	S. S. E.	1813	1 1
17. Pandua*.....	310	N. E.	1813	— 1
18. Ava	500	E.	1813	1 —
19. Amboyna*	3230	S. E.	1814	1 —
20. Allahabad	490	W. N. ...	1814	— 1

Versions of the Scripture translating or printing by the Baptist Missionaries at Serampore.

1 Sungskrit	12 Pushtoo	23 Birkaneera
2 Hindee	13 Punjabee	24 Oodappoora
3 Brij-Bhassa	14 Kashmeer	25 Marwa
4 Mahratta	15 Assam	26 Jyppora
5 Bengalee	16 Burman	27 Kunkuna
6 Orissa	17 Pali	28 Tamul
7 Telinga	18 Chinese	29 Cingalese
8 Kurnata	19 Kassai	30 Armenian
9 Maldivian	20 Sindh	31 Malay
10 Gujerattee	21 Wuch	32 Hindoostanee
11 Bulochce	22 Napala	33 Persian

Schools are connected with the Stations which are marked with an Asterisk.

A List of Translations of the Holy Scriptures into the Languages of Pagan and Mahomedan Nations, abridged from Brown's Hist. of the Propagation of Christianity.

Translations
into the

Afghan	The New Testament in the Afghan language, by the Baptist Missionaries Serampore
American } }	The Mohegan Mohawk and Delaware, by Elliot, Sergeant, Freeman, Norton, and others
Indian }	Is the language spoken in Arabia? Several translations exist in this language
Arabic	Spoken by the Indians at Hope, on the river Corintyn, in S. America, Moravian Missionaries
Arawack	Spoken in the East Indies, translated by the Baptist Missionaries, Serampore
Assam	Spoken in Bengal, translated by Dr. William Carey; Baptist Missionary
Bengalee	Spoken on the Western Shore of the Indus, near Persia, translated by Bap. Miss. Serampore
Bilochee	Spoken in Brazil, S. America, translated by an English minister
Brazilian	Spoken in the Malay Archipelago, Borneo, &c. translated by the Baptist Missionaries
Bugis	Spoken in the Burman empire, translated by the Baptist Missionaries, Serampore
Burman	Spoken in Tartary, translated by one of the Moravian Missionaries
Calmuck	Spoken near Persia, translated by the Baptist Missionaries, Serampore
Cashmire	Spoken in China, translated by Marshman, Morrison, Lassar, and Romish Missionaries
Chinese	Spoken in the island of Ceylon, translated by a Dutch minister and a native clergyman
Cingalese	Spoken formerly in some of the West India islands, translated by the Danes
Creole	Spoken in Labrador, N. America, translated by Moravian Missionaries
Equimaux	

Cashmire
Chinese
Cingalese
Creole
Esquimaux

Spoken near Persia, translated by the Baptist Missionaries, Serampore
Spoken in China, translated by Marshman, Morrison, Lassar, and Romish Missionaries
Spoken in the island of Ceylon, translated by a Dutch minister and a native clergyman
Spoken formerly in some of the West India islands, translated by the Danes
Spoken in Labrador, N. America, translated by Moravian Missionaries

Formosan
Greenland
Guzerattee
Hindustanee
Kurnata
Lapponese
Mahratta
Malay
Maldivian
Mexican
Mextecan
Nepalese
Orissa
Persic
Portuguese
Saramica
Shikh
Sungskrit
Tamil
Telinga
Turkish

Spoken at Formosa, an island in the Chinese Sea, translated by Daniel Gravius
Spoken near the Pole, translated by Paul Egade and Fabricius, Danish Missionaries
Spoken on the Arabian Gulf, translated by the Baptist Missionaries, Serampore
Spoken through all the East Indies, translated by Dr. Carey, Serampore
Spoken at Belhary, in the East Indies, translated by the Baptist Missionaries
Spoken in Lapland, near the North Cape, translated by Olaus Stephan
Spoken in Hindostan, translated by the Baptist Missionaries, Serampore
Spoken in Sumatra, translated by Thomas Jarret, Esq.
Spoken in the Maldiv Islands, translated by the Baptist Missionaries, Serampore
Spoken in Mexico, Spanish America, translated by one of the Order of St. Mary's
Spoken in New Spain, translated by Benedict Ferdinand and Arnould Bosario
Spoken in India, translated by the Baptist Missionaries, Serampore
Spoken in India, translated by ditto
Spoken in Persia, translated by Sabat and the Rev. Henry Martyn
Spoken at Goa, Ceylon, Tranquebar, &c. translated by Danish Missionaries
Spoken by the free Negroes at Bambey, in S. America, translated by the Moravian Missionaries
Spoken in the East Indies, translated by the Baptist Missionaries, Serampore
The sacred and venerable language of the Bramins, translated by Dr. Carey
Spoken on the coast of Malabar, Coromandel, and Ceylon, translated by Danish Missionaries
Spoken in India, translated by the Baptist Missionaries and others
Spoken in Turkey, translated by Mr. Henry Brunton and others

THE CHURCH MISSIONARY SOCIETY.

THIS society instituted in 1801, forms a grand pillar in the Missionary temple : they have already begun to act upon a large scale, and with the united energies of such a learned and opulent body called into action what may they not effect for the salvation of the Heathen. The nature of this institution may be collected from the following account, extracted from "An Appeal to Churchmen," in the Missionary Register.

Many members of the Established Church, participating in the increased concern for the salvation of the Heathen, and aware that the restricted objects of two venerable societies* left open to the exertions of the church immense portions of the Heathen world, and judging it probable that a society with the exclusive object of evangelizing the Heathen would meet with the hearty support of the pious members of their own body, formed themselves, in the year 1801, into such a society : and the continent of Africa, and almost the whole of the East, being still open to the Missionary labours of the established Church, the society assumes its name of CHURCH MISSIONARY SOCIETY FOR AFRICA AND THE EAST, from this extensive field ; not however considering their name as binding them to exclude their attempts from any other unoccupied place which may present a prospect of success to their labours.

The continent of Africa is supposed to contain 100 millions, perhaps 200 millions of inhabitants. Asia is computed at 500 or 600 millions. All these, with a few exceptions, are either Heathens, who know not God, or blind followers of the false prophet Mahomet. It is also matter of extreme regret, that the intercourse between them and nations called Christian has tended to confirm their prejudices against Christianity ; the professors of which they have too often found to be distinguished by their rapacity, violence, and cruelty.

In the support of this great cause you are now invited, Christians, in the name of the Lord Jesus Christ, to unite with those who are endeavouring to remove the reproach of negligence from your country. The honour of your Divine Master demands it at your hands. To you the bread of life has been liberally dealt : learn to impart a portion of that bread to your perishing neighbour.

On all the members of the Established Church, the committee would press the consideration that *this is the only society in that church, which has for its exclusive object the evangelizing of the Heathen world.*

There existed before the formation of this society, no association of members of the Established Church, with this exclusive object. As a Church—the pillar and ground of the Protestant faith—we have been too justly reproached with want of zeal for the diffusion

* Propagation and Christian Knowledge Societies.

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of Christianity. The Church of Rome, with whatever mixture of secular motives, has done more to make known the name of Christ among the Heathen than all the professors of the reformed faith: and of all the nations professing that faith, Great Britain has laboured far less in this great cause, in proportion to her means and opportunities, than any other state. While, therefore, other bodies of Christians among us are strenuously exerting themselves to remove this reproach from our land, let the *United Church of England and Ireland* assume that share in these exertions which becomes her! It was with the view of associating her members in this holy work, that the present institution was formed.

This benevolent body has turned its attention towards the long oppressed inhabitants of West Africa, and by its exertions a wide door has been opened for the circulation of the Gospel among the poor benighted Blacks. The following table will shew the present state of the missions.

WHEN BEGUN	PLACES.	MISSIONARIES AND LAY SCHOOLMASTERS,	Quarters of the Globe.
1815	Malta	William Jowett	Europe
1815	Madras	J. C. Schnarre, C. T. E. Rhenius	Asia
1813	Agra	William Greenwood, C. F. G. Schroeter, And three native Preachers	Do.
1814	Muttra	Talib Messeeh Khan Native	Do.
1814	Coel	Buruckut Ullah, a Native	Do.
1814	Bareilly	Molwee Munsoor, a Native	Do.
1814	Bandha	Amannutt Messeeh, a Native	Do.
1815	Benares	William Bowley	Do.
1815	New Zealand	Thomas Kendal, William Hall, John King	Austral Asia
	Sierra Leone	L. Butscher, J. H. Schulze	Africa
	Bashia	M. Kenner, J. Harrison.	Do.
	Canoffee	F. Wenzel, J. G. Wilhelm	Do.
	Yongroo Po- moh	G. R. Nylander, J. C. Sperrahacken	Do.
	Gambier	Jonathan Solomon Klein	Do.
1815	Goree	Robert Hughes	Do.

THE ROYAL DANISH MISSION COLLEGE.

THIS institution, founded in 1706, by Frederic the Fourth of Denmark, claims precedence among the Continental Protestant Societies. The efforts of the College have been chiefly directed to India. It supported a mission also in Greenland, where, among others, the learned and worthy Hans Egede laboured; but it has conferred most important benefits on the Peninsula. The seat of its missions there has been Trauquebar, where a succession of excellent men have trod in the steps of the eminent Ziegenbalgus, who founded the mission. The scriptures have been translated, schools have been established, churches built, and various books and tracts printed. The Rev. Dr. John, at present senior of this mission, has lately invited very earnestly the co-operation of the different European societies, in the great work opening before the mission.

THE MISSIONARY SEMINARY AT BERLIN.

THIS establishment originated in the zeal of the Rev. John Jœnicke, of Berlin, and of Baron von Schirnding, of Dobrilugk, in Saxony, Ranger of the Electoral Forest. Seven youths having been excited, by the intelligence of the new Societies springing up in Britain, to devote themselves to the service of Christ, in any Heathen nation to which it might be His will to send them, the Baron placed them under a course of regular tuition. After spending a considerable sum in thus laying the foundation of the Berlin Seminary, circumstances in his family obliged him to withdraw his support. But the faith and courage of Mr. Jœnicke and his friends did not fail. Much assistance was afforded from East-Friesland; and the object and constitution of the seminary being made known in this country, aid was granted by several societies; and the seminary has supplied, in return, many worthy and laborious Missionaries. The Church Missionary Society, in particular, commenced its Missionary labours entirely by the aid of this seminary; and has received from it, at different times, twelve Lutheran clergymen, six of whom are now in Africa, two have died there in the service of their Master, two have departed from the work, and two are preparing in this country for the Indian Peninsula. The (London) Missionary Society has also obtained many pious men from this institution.

ENGLISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The unexpected success which attended the efforts of the Independents and Puritans to convert the North-American Indians, gave birth to this society in 1647: "which," says Mosheim, "in proportion to the increase of its number, influence, revenues, and prerogatives, has still renewed and augmented its efforts." Before the troubles broke out which ended in the independence of the United States, the Society employed nearly 100 missionaries, beside catechists and schoolmasters, and expended from 4000 to 5000*l.* per annum. Since that period its exertions have been much curtailed, and are now chiefly confined to Newfoundland, Nova Scotia, New Brunswick, and Canada. A wide field is, however, still open to the enterprize of the Society in the West Indies. It employs, at present, between 40 and 50 missionaries, and about the same number of catechists and schoolmasters, in whose support it expends about 3000*l.* per annum.

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE

Was formed in 1698, for the advancement, generally, of true religion in the world. The Civil War having suspended the execution of the plans of the "Society for propagating the Gospel," the members of this new institution united with those of the old in procuring the Charter, in 1701, by which they were all incorporated as the "Society for propagating the Gospel in Foreign Parts:" the original members of the new institution still continuing, as a separate and not incorporated Society, to prosecute their benevolent designs at home; and the incorporated Society confining its operations principally to the British Plantations in America, the proceedings of the "Society for promoting Christian Knowledge" have gradually been extended to other quarters, chiefly to the East Indies. It has contributed to the translation and circulation of the Scriptures, &c. in several tongues. Its missionaries are all ordained ministers of the Lutheran Church; and its numbers, among those which it has employed, the "apostolical Swartz and Gericke," by whose labours, and those of their brethren, many thousand natives have been brought to the profession of the Faith.

The Society has, at present, in India, the following Missionaries, who are Lutheran Clergymen: viz.

Rev. Christian Pohle, at Trichinapally—Rev. John Casper Kolhoff, at Tanjore—Rev. Charles William Pezold, at Madras—Rev. Immanuel Gottfried Holzberg, at Cuddalore.

Besides these labourers, the following Natives, ordained by the Missionaries according to the Lutheran Ritual, are under the Society's protection: viz.—Sattianaden—Nanaperagason—Adey-kalam—Wedanayagam—Abraham.

The Society expends, at present, about 1100*l.* or 1200*l.* per annum, in the support of these missions.

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